if they were reluctant then they should pay the *jizyah*. If they rejected both proposals then the Muslims would fight them as they were commanded by Allah to fight them till they became Muslims or paid the *jizyah*.

The Jews of Khaybar rejected all proposals arrogantly and were ready to fight.

They had plenty of war weapons and abundant provision in their strong forts and were confident that the Muslims could never gain victory over them. The war began. The Muslims captured their forts one after another but one of their forts defied them. Every Muslim effort was repulsed. It was then that Allah's Messenger ﷺ said, "Tomorrow I will give the standard to one who loves Allah and His Messenger and is dear to them, and Allah will give us perfect victory at his hands." Either the Jews will accept Islam or become subservient to us and pay the jizyah." The Prophet ﷺ did not name the man to whom he hoped to give the banner but only said what we have read in the Hadith and, indeed, that was a great honour and merit and many people cherished it, Sayyidina Ali ؓ was not present. The next day when the Prophet ﷺ asked for him, he was told that he suffered from eye trouble. The Prophet ﷺ instructed the people to send someone to fetch him and when he came he applied his salvia to both his eyes and he was relieved of pain right on the moment. Then the Prophet ﷺ gave him the standard, a sign that he would lead the army that day. Sayyidina Ali ؓ then sought instruction on what he had to do and the Prophet ﷺ said to him, "If Allah guides even a single person at your hands and he believes then that is better for you than your collecting spoils of war that comprise many red camels." (Red camels were then regarded precious treasure by the Arabs). The Prophet ﷺ was very clear, "Our aim is not to collect the war booty. Our main aim is that Allah's creatures may be guided." This should be the objective of *jihad* and warriors must conduct themselves accordingly. The narrator has narrated the Hadith only to the extent Sayyidina Ali's merits are disclosed, no further. He has not touched upon the battle itself or the result which was as the Prophet ﷺ had said — victory at the hands of Sayyidina Ali ؓ. We can read about the battle in books of seerah and history.

We learnt of two miracles of the Prophet ﷺ in this Hadith. (1) He applied his salvia in the eyes of Sayyidina Ali ؓ and they were restored to normality. (2) He foretold outright victory for the Muslims.

The lesson we learn from the Hadith is that Sayyidina Ali ؓ loved Allah and His Messenger and he was dear to them too. Paradise belongs to Allah! This indeed is the belief of the *alh us-sunnah wal Jama'at*. However, it does not follow that no one else has this honour. In fact, every believer has this honour according to the degree of his belief. The Qur'an says:

"قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْلَكُمْ ذُنُوْبَكُمْ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌO" (آل عمران ٣:٣١)

{Say: "If you love Allah then follow me. Allah will love you, and forgive you your sins. And Allah is forgiving, Merciful.}

(Aal-Imran, 3:31)

(٢٠٣٦/٨٥) عَنْ زِرِّبْنِ حُبَيْشٍ قَالَ، قَالَ عَلِيٌّ رَضِيَ اللّٰهُ عَنْهُ : وَالَّذِىْ فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ اَنَّهُ لَعَهِدَ النَّبِيُّ الْأُمِّيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى اَنْ لَّايُحِبَّنِيْ اِلَّا مُؤمِنٌ وَلَا يُبْغِضَنِيْ اِلَّا مُنَافِقٌ. (رواه مسلم)

(2036/85) Zirr bin Hubaysh reported that Sayyidina Ali ؓ said, "By Him Who split the Grain and created the soul, the unlettered Prophet ﷺ told me particularly that only a truthful believer shall love me and a hypocrite would hate me.

(Saheeh Muslim)

**Commentary:** Indeed, Allah bestowed his choicest blessings on Sayyidina Ali ؓ. He was among the first people to accept the Prophet's ﷺ call. He was the Prophet's ﷺ paternal cousin and the Prophet ﷺ loved him. He was married to the Prophet's ﷺ daughter, Sayyidah Fatimah رضى الله عنها and thus had the honour of being his son-in-law. He accompanied the Prophet ﷺ in most of the battles and always fought courageously putting his life at risk he achieved great feats. Indeed, he loved Allah and His Messenger and was loved by them. In short, these merits and many others entitle him to be loved by every true believer. If anyone dislikes him then it must be understood that he is a hypocrite.

Neverteless, love for him is only that love which is approved by Allah and His Messenger ﷺ and is within the limits of *Shari'ah* otherwise those people are also claimants who regard him divine, or those who hold that Allah had sent Jibreel عليه السلام to him but he went to Sayyidina Muhammad ﷺ ibn Abdullah by mistake. Similarly, there are the Shias of the Isma'ili and Nasriyah sects who hold the polytheistic beliefs that their Imams are images of God and own Divine attributes and capabilities. Also, the *Ithna ashriyah* hold that evleven people of Sayyidina Ali's descendants are named by Allah as innocent Imams in the same way as Prophets are named and they are worthy of worship, superior to all previous Prophets, recepients of *wahy* and the Book, performers of miracle and having authority over the universe. Obviously, this love is like the love of the Christians for Sayyidina Isa عليه السلام who were led by that love to polytheism and Hell. Those who love Sayyidina Ali in the above ways are polytheists — associators with Allah or with the Prophet ﷺ. He is absolved of them and fed up with them. The love for Sayyidina Ali رضي الله عنه that is approved by Allah and His Messenger is the one that the righteous men of the *ahl us-sunnah wal Jama'at* have for him.

Those who hate Sayyidina Ali رضي الله عنه are hypocrites. They are particularly the *Khawarij* and *Nawasib* who accused him of veering off Qur'anic guidance and said that he had erred from the religious path. It was a wretched one among them Abdur Rahman ibn Maljim who martyred Sayyidina Ali رضي الله عنه.

After the martyrdom of Sayyidina Uthman رضي الله عنه, differences did crop up among the Companions رضي الله عنهم leading to the battles of *jamal* and *siffin*. There was misunderstanding among them. None of the Companions رضي الله عنهم despised Sayyidina Ali رضي الله عنه as one religiously astray. Their differences were on the plain of deduction and each side declared that the others were Believers and Muslims, and after the battle they regretted having fought each other. Finally, the compromise struck by Sayyidina Hasan رضي الله عنه proved that they did not hate each other but their differences were differences of reasoning. The Prophet ﷺ had said about Sayyidina Hasan رضي الله عنه:

"إِبْنِى هٰذَا سَيِّدٌ وَلَعَلَّ اللّٰهَ اَنْ يُّصْلِحَ بِهٖ بَيْنَ فِئَتَيْنِ عَظِيْمَتَيْنِ مِنَ الْمُسْلِمِيْنَ"

(This, my son is a great leader. Allah will get two large groups of Muslims to compromise through his efforts.)

This Hadith makes it clear that people on both sides were Muslims, none of them was a hypocrite.

Finally, it is worth nothing that this Hadith of Zirr ibn Hubaysh is preceded in Saheeh Muslim by Ahadith narrated by Sayyidina Anas ﷺ, Bara ibn Azib ﷺ, Abu Hurayrah ﷺ, and Abu Sa'eed al-Khudri ﷺ through different lines of transmission. The message is "to love the Ansar is a sign of faith, and to despise them is a sign of hypocrisy."

The words of the Hadith of Sayyidina Bara ibn Aazib ﷺ in Saheeh Muslim are: The Prophet ﷺ said:

لَايُحِبُّهُمْ اِلَّا مُؤْمِنٌ وَلَايُبْغِضُهُمْ اِلَّامُنَافِقٌ مَنْ اَحَبَّهُمْ اَحَبَّهُ اللّٰهُ وَمَنْ اَبْغَضَهُمْ اَبْغَضَهُ اللّٰهُ.

"Only he will love the Ansar who is a true Believer and only he will despise them who is a hypocrite. He who loves the Ansar, Allah loves him and he who hates them, Allah hates him."

The Prophet ﷺ had said at different times about different Companions ﷺ that to show love of them was a sign of faith while to show hatred smacked of hypocrisy. But, certainly Sayyidina Ali ﷺ did possess a distinction in this regard, and may Allah cause us to love Him, His Messenger and all those whom they love and who love them.

(٢٠٣٧/٨٦) عَنْ سَعْدِ بْنِ اَبِىْ وَقَّاصٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ اِلٰى تَبُوْكَ فَاسْتَخْلَفَ عَلِيًّا قَالَ اَتُخَلِّفُنِىْ عَلَى الصِّبْيَانِ وَالنِّسَاءَ قَالَ اَلَا تَرْضٰى اَنْ تَكُوْنَ مِنِّىْ بِمَنْزِلَةِ هَارُوْنَ مِنْ مُوْسٰى اِلَّا اَنَّهُ لَانَبِىَّ بَعْدِىْ.

(رواه البخارى و مسلم)

(2037/86) Sayyidina Sa'd ibn Abu Waqqas ﷺ reported that when Allah's Messenger ﷺ went for the Battle of Tabook, he appointed Sayyidina Ali ﷺ as his Khalifah at Madinah and left him behind. But he said, "Do you leave me as Khalifah over children and women?" The Prophet ﷺ said to him, "Are you not pleased that your rank with me is what Haroon's was with

Musa except that there is no Prophet after me."

(Saheeh Bukhari, Saheeh Muslim)

**Commentary:** We have mentioned the Battle of Tabook and its extraordinary significance when discussing the merits of Sayyidina Uthman. This was the last battle in which the Prophet participated and, perhaps the most important. Thirty thousand Companions participated in it. They included all the Believers of Madinah who could join the Prophet, only the hypocrites remained behind on various excuses. (There were also three or four truthful Believers who could not join the warriors though they had every intention to go.) The Prophet's wives رضى الله عنهن, his daughter, Sayyidah Fatimah رضى الله عنها and her children, and the families of all other warriors were left behind in Madinah. The journey was to a distant land most likely a lengthy one of long duration, so the Prophet decided to leave behind a deputy who could handle any external or internal threat. He found Sayyidina Ali most appropriate for the occasion.

Some evil hypocrites spread the rumour that he was not taken along because he was unworthy and was, therefore, left in Madinah to look after women and children. Sayyidina Ali asked the Prophet if that was so but he said to him, "Are you not happy that you should be to me as Haron was to Musa except that there will be no Prophet after me?"

It is stated in verse 142 of *surah al-A'raf* that when Allah called Prophet Musa to Toor Sina to give him the Torah, he asked his elder brother Sayyidina Haroon to deputise for him over the Banu Isra'il. It was to this that the Prophet pointed out. Without doubt, this was a great honour and merit of Sayyidina Ali. It is also a fact that he was chosen because of his close relationship with the Prophet and some other reasons. (Sayyidina Abu Bakr and Umar and other Companions were participants in the battle and the Prophet, nevertheless, wanted to keep them with him for consultation.)

The Shia scholars point out that the appointment of Sayyidina Ali as Khalifah by the Prophet is evidence that he was most worthy of the post after the Prophet's death. However, it does not need much commonsense to reject this idea. There is a

difference in selecting someone as a deputy during one's temporary absence and as a Khalifah on a permanent basis after death.

If Prophet Haroon عليه السلام had taken over the place of Prophet Musa عليه السلام after the latter's death then perhaps there could have been some logic in this argument. But, as it is, Prophet Haroon عليه السلام died in the lifetime of Prophet Musa عليه السلام, forty years before Prophet Musa's عليه السلام death. Yusha' became Khalifah thereafter.

It is also worth remembering that while he went to the battle and appointed Sayyidina Ali رضي الله عنه as his Khalifah, he asked Abdullah ibn Umm Maktoom رضي الله عنه to act as Imam in his absence though Sayyidina Ali رضي الله عنه was more meritorious than him. I suppose that the Prophet ﷺ had done it because the appointment of Sayyidina Ali رضي الله عنه may not be taken as evidence of his permanent selection later on. والله اعلم

(٢٠٣٨/٨٧)عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ عَلِيًّا مِنِّيْ وَاَنَا مِنْهُ وَهُوَ وَلِيُّ كُلِّ مُؤْمِنٍ. (رواه الترمذى)

(2038/87) Sayyidina Imran ibn Husayn رضي الله عنه reported that the Prophet ﷺ said, "Ali is mine and I am his. And, he is the friend of all Believers." (Jami' Tirmizi)

**Commentary:** Only this concluding portion of the full Hadith in Tirmizi is reproduced in Mishkat. The gist of the fuller Hadith is: The Prophet ﷺ had sent Sayyidina Ali رضي الله عنه as the commander of an army. They were victorious but some of the participants did not regard one of his action as correct, so they complained to the Prophet ﷺ about it. The Prophet ﷺ did not like what they said because their complaint was incorrect. So, he said, as a measure of trust and confidence, and demonstration of special relationship. "ان عليًا منى وانا منه ......" (Surely Ali is mine and I am his). He had, in fact, expressed his close relationship with Sayyidina Ali رضي الله عنه in these words often as well will know in the next Hadith.

The Prophet ﷺ had expressed closeness to other Companions رضي الله عنهم too in similar words. Thus, there is a Hadith in Saheeh Muslim about a Companion رضي الله عنه who was martyred in a battle, Sayyidina Julaybeeb رضي الله عنه. He stood next to his corpse and said "هٰذَا مِنِّيْ وَاَنَا مِنْهُ" (This Julaybeeb is mine and I am his) (Saheeh Muslim v2 p 295). In

the same way, he said about the tribesmen Asha'reen of Abu Musa al-Ash'ary that "هُمْ مِنِّىْ وَاَنَا مِنْهُمْ" (They are mine and I am theirs). The background was their behaviour in collecting provision of everyone at one place, when some of them lacked it, and sharing it equally. This Hadith is also found in Saheeh Muslim v 2 p 302.

The last sentence of the Hadith refers to Sayyidina Ali ؓ as "وهوولى كل مومن" wali of all Believers. This word *wali* means friend, helper or guardian. It is used in the Qur'an too in one of these meanings.

In this Hadith, it is used to imply a friend. Every Believer must have a relationship of a friend and love with Sayyidina Ali ؓ. This is his right because of his close relationship with the Prophet ﷺ.

May Allah grant me and all Believers love for Him, His Messenger ﷺ and all who love them and are dear to them (among whom Sayyidina Ali ؓ surely has a distinct rank).

(٢٠٣٩/٨٨) عَنْ حُبْشِيّ بْنِ جُنَادَةَ قَالَ : قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلِيٌّ مِنِّىْ وَاَنَا مِنْ عَلِيٍّ، وَلَايُؤَدِّىْ عَنِّىْ اِلَّا اَنَا اَوْ عَلِيٌّ. (رواه الترمذى)

(2039/88) Sayyidina Hubshi ibn Junadah ؓ reported that Allah's Messenger ﷺ said, "Ali is from me and I from him. And (This important message) from me may be conveyed by me or by Ali." (Jami' Tirmizi)

**Commentary:** To be able to understand the Hadith, we must keep the background in mind. Makkah was liberated in 8 AH and the Islamic government was set up there. Next year the *surah al-Bara'at* (or *at-Tawbah*) was revealed. It contains important Commands concerning the idolaters and disbelievers. For example, the convenant concluded with them must be annulled because of their violation and mischiefs, idolaters or unbelievers should not be allowed into the *Masjid al-Haram*, etc. The Prophet ﷺ sent Sayyidina Abu Bakr ؓ as Ameer of Hajj with instructions to convey to the disbelievers and idolaters coming from different areas the commands of Allah which are revealed in this surah and all those verses of this surah. The Prophet realised after Abu Bakr had gone away that among the Arabs a convenant can be revoked

only by a chief himself or his closest relative acting on his behalf, otherwise the revocation is invalid. So, he sent Sayyidina Ali رضي الله عنه on his behalf, being his paternal cousin and son-in-law. It is at this time and in this context that he said:

"عَلِيٌّ مِنِّيْ وَاَنَا مِنْ عَلِيٍّ وَلَا يُؤَدِّيْ عَنِّيْ اِلَّا اَنَا اَوْ عَلِيٌّ......"

"Ali is from me and I from Ali and (this important message) from me may be conveyed by me or by Ali."

In short, he explained why he had to send Sayyidina Ali رضي الله عنه on the heels of Sayyidina Abu Bakr رضي الله عنه.

When they met, Sayyidina Abu Bakr رضي الله عنه asked him if he had been sent as ameer or follower and Sayyidina رضي الله عنه Ali replied that he had been sent as a follower while "You continue to be the ameer. My task is limited to this act."

Whatever happened was dictated by Allah. If Sayyidina Ali رضي الله عنه had been sent as ameer straightaway then that could have been construed as evidence of Sayyidina Ali's رضي الله عنه Khalifah after the Prophet ﷺ. Thus by sending Sayyidina Abu Bakr رضي الله عنه as ameer of Hajj the *ummah* has thus been protected from that misunderstanding. Allah then put the realisation into the Prophet's ﷺ heart about the Arab tradition and he sent Sayyidina Ali to convey the message. In this way Allah guided the Muslims that their ameer and the Prophet's ﷺ Khalifah should be Sayyidina Abu Bakr رضي الله عنه. This is exactly like the suggestion in his heart from Allah when he was ill that he should appoint Sayyidina Abu Bakr رضي الله عنه as Imam to lead the congregation in his place. ان ربنا لطيف لما يشاء.

(٢٠٤٠/٨٩) عَنِ ابْنِ عُمَرَ قَالَ اٰخٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ اَصْحَابِهٖ، فَجَاءَ عَلِيٌّ تَدْمَعُ عَيْنَاهُ، فَقَالَ : اٰخَيْتَ بَيْنَ اَصْحَابِكَ وَلَمْ تُوَاخِ بَيْنِيْ وَبَيْنَ اَحَدٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْتَ اَخِيْ فِي الدُّنْيَا وَالْاٰخِرَةِ. (رواه الترمذى)

(2040/89) Sayyidina Ibn Umar رضي الله عنه reported that (after *hijrah*, on coming to Madinah) Allah's Messenger ﷺ created a *muakhah* among his Companions رضي الله عنهم (ties of fraternity among them). Sayyidina Ali came to him (sad and grief-stricken), tears rolling down his eyes. He said, "You have created *muakhah* between

every two of the Companions but you have not created such a one between me and another." The Prophet ﷺ said, "You are my brother in this world and the next." (Jami' Tirmizi)

**Commentary:** When the Prophet ﷺ and his Companions came to Madinah, these Muhajirs belonged to different tribes and different places. The Prophet ﷺ created a *muakhah* between every one Ansar and one Muhajir whereby an Ansar became a brother of a Muhajir. Thus, they shared one another's grief and heppiness, looked after their needs like real brothers and no one felt lonely and helpless. Thus, Abu al-Darda Ansar became brother of Salman Farsi. They were not related in anyway before that neither did they belong to the same nation. Sayyidina Ali had not been paired with anyone and feeling lonely he complained to the Prophet ﷺ who said, "انت اخی فی الدنیا والاخرة" "You are my brother both in this world and in the next." Naturally, he must have been elated on hearing this. Surely, the closeness that he enjoyed with the Prophet ﷺ was reserved only for him — he was the Prophet's ﷺ paternal cousin, among the first to respond positively to his call to Islam and his son-in-law. رضی الله عنه وارضاه.

(٢٠٤١/٩٠) عَنْ اَنَسٍ قَالَ : كَانَ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طِيْرٌ فَقَالَ اللّٰهُمَّ اَتِنِىْ بِاَحَبِّ خَلْقِكَ اِلَيْكَ يَاكُلُ مَعِى هٰذَا الطَّيْرَ فَجَاءَهُ عَلِيٌّ فَاَكَلَ مَعَهُ. (رواه الترمذى)

(2041/90) Sayyidina Anas said that the Prophet ﷺ had a (roasted or cooked) bird to eat. So, he prayed, "O Allah! Send to me one who is dearest to You among Your creatures and who would join me in eating this bird." Suddenly, Sayyidina Ali came there and he joined the Prophet in eating that bird. (Jami Tirmizi)

**Commentary:** The Shia deduce from this Hadith that Sayyidina Ali was dearer to Allah than every other creature including Sayyidina Abu Bakr and Sayyidina Umar. But, if we go by that reasoning then the Prophet ﷺ is also including among them. Therefore, the exponents of Hadith have explained that the Prophet's ﷺ prayer means: "O Allah! Send to me one who is among those dearest to You..." And surely Sayyidina Ali is one of

the dearest creatures of Allah.

Allama Ibn al-Jawzi has classified this Hadith as *mawdoo* (fabricated). However Ibn Hajar disagrees with him, but confirms that it is *da'eef* (weak).[1]

(٢٠٤٢/٩١)عَنْ عَلِيٍّ قَالَ : قَالَ رَسُوْلُ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا. (رواه الترمذى)

(2042/91) Sayyidina Ali ﷺ reported that Allah's Messenger ﷺ said, "I am the house of wisdom and Ali is its door."

(Jami Tirmizi)

**Commentary:** Sayyidina Ali ﷺ became a Believer in his childhood and since then remained in the Prophet's ﷺ company and training. So he enjoys a higher rank of the Prophet's ﷺ teachings. That is why the Prophet ﷺ said "اَنَا دَارُالْحِكْمَةِ وَعَلِيٌّ بَابُهَا" (I am the city of knowledge and Ali is its gate.)

However, it is wrong to suppose that only he possesses the knowledge and wisdom taught by the Prophet ﷺ and it cannot be learnt from anyone else but him. The Qur'an says often that Allah sent the Prophet as His Messenger among the *ummis* (unlettered) and he read out to them Allah's verses and taught them the Book of Allah and wisdom. This confirms that all the Companions ﷺ learnt the Book and wisdom according to their individual capacities. Hence, all of them are doors and means of the knowledge and wisdom received through the Prophet ﷺ.

When Sayyidina Ali ﷺ responded to the Prophet's ﷺ call and believed, he was only eight or ten years old, or a little more. He was only that much receptive to the Prophet's ﷺ teachings as a child of this age is. But, when Abu Bakr ﷺ accepted Islam on the same day, his age was over forty years and he was naturally as receptive as one should be at this age. Therefore, he had a share of Prophet's ﷺ knowledge and wisdom greater than the other Companion's ﷺ collective share.

When the Prophet ﷺ appointed him Imam in his place during his illness that was actually the Prophet's certificate for his superior knowledge of the Book and wisdom. Then the Companions ﷺ confirmed that when they appointed him their Khalifah and Imam.

1. See 787 اجوبة الحافظ ابن حجر العسقلانى عن احاديث المصابيح صفحة (Beirut)

We must also remember that the Prophet ﷺ mentioned the distinction of different Companions ؓ in different departments of knowledge as we will see while reading the virtues of different Companions ؓ.

The tabi'een learnt the Prophet's ﷺ knowledge from different Companions ؓ. Allah got the *muhaddith* to preserve them in Books of Hadith. That will guide the *ummah* till the Last Day.

We must also bear in mind that Ibn al-Jawzi and Ibn Taymiyah and others have declared that the Hadith "انا دار الحكمةالخ" as *mawdoo'*. Even Imam Tirmizi has declared it "هذا حديث غريب منكر" (This Hadith is *gharib munkar* — a degree of weak Hadith)

The Hadith is unapproved and unworthy of transmission in the eyes of the scholars of Hadith.

(٢٠٤٣/٩٢) عَنْ أُمِّ عَطِيَّةَ قَالَتْ : بَعَثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَيْشًا، فِيْهِمْ عَلِيٌّ قَالَتْ، فَسَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ رَافِعٌ يَدَيْهِ يَقُوْلُ اَللّٰهُمَّ لَاتُمِتْنِيْ حَتّٰى تُرِيَنِيْ عَلِيًّا. (رواه الترمذى)

(2043/92) Sayyidah Umm Atiyah رضی اللہ عنہا reported that Allah's Messenger ﷺ sent an army (on an expedition) and Sayyidina Ali ؓ was a participant of it. She heard Allah's Messenger ﷺ make supplication with his hands raised (in prayer), "O Allah! Do not take me away from this world till You let me see Ali." (Jami Tirmizi)

**Commentary:** This is a demonstration of the extreme love the Prophet ﷺ had for Sayyidina Ali ؓ, the reasons for which we have mentioned previously.

(٢٠٤٤/٩٣) عَنْ عَلِيِّ بْنِ اَبِيْ طَالِبٍ : اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَخَذَ بِيَدِ حَسَنٍ وَّحُسَيْنٍ. فَقَالَ : مَنْ اَحَبَّنِيْ وَاَحَبَّ هٰذَيْنِ وَاَبَاهُمَا وَأُمَّهُمَا كَانَ مَعِيْ فِيْ دَرَجَتِيْ يَوْمَ الْقِيَامَةِ. (رواه الترمذى)

(2044/93) Sayyidina Ali ibn Abu Talib ؓ said that the Prophet ﷺ held the hand of (both his grandsons) Hasan ؓ and Husayn ؓ and said, "He who loves me, both of them, their father and their mother (Sayyidina Ali ؓ and Sayyidah Fatima رضی اللہ عنہا) will, on the Day of Resurrection, be in Paradise at the (same) degree as mine and with me." (Jami Tirmizi)

**Commentary:** We have read in volume two a Hadith of Sayyidina Anas ﷺ reproduced from Saheeh Bukhari and Saheeh Muslim about a man who asked the Prophet ﷺ (When is the Last Hour?) and he said, "You ask about it but what preparations have you made for it?" He said, "I have not done much for it except that I love Allah and His Messenger ﷺ." The Prophet ﷺ said, "انت مع من احببت" "You are with whom you love." The meaning is, "You may rest assured, in the Hereafter you will be with those you love." On hearing this, all the Companions ﷺ were so happy that they never had been as happy since becoming Muslims. Sayyidina Anas ﷺ said:

فَانَا اُحِبُّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَبَابَكْرٍ وَّعُمَرَ وَاَرْجُوْا اَنْ اَكُوْنَ مَعَهُمْ بِحُبِّيْ اِيَّاهُمْ .

(As for me, I love the Prophet ﷺ, Abu Bakr ﷺ and Umar ﷺ and hope that only because of that I will be with them in the Hereafter).

This is Allah's mercy that He will place those who love His Messenger ﷺ and the loved ones with these very sacred people. (Without doubt Sayyidina Hasan ﷺ, Sayyidina Husayn ﷺ, Sayyidah Fatimah رضی الله عنها, Sayyidina Ali ﷺ are those whom the Prophet ﷺ loved dearly). Thus for the fortunate ones who love the beloved of Allah's Sayyidina Muhammad ﷺ and those whom he loves, the mercy of Allah will place them with the Prophet ﷺ. May Allah caues me and the readers to love His beloved, Sayyidina Muhammad ﷺ.

(٢٠٤٥/٩٤) عَنْ عَلِيٍّ قَالَ: كُنْتُ شَاكِيًا فَمَرَّبِىْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا اَقُوْلُ : اَللّٰهُمَّ اِنْ كَانَ اَجَلِىْ قَدْ حَضَرَ فَاَرِحْنِىْ وَاِنْ كَانَ مُتَاَخِّرًا فَارْفِعْنِىْ وَاِنْ كَانَ بَلَاءً فَصَبِّرْنِىْ، فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، كَيْفَ قُلْتَ، فَاَعَادَ عَلَيْهِ مَاقَالَ فَضَرَبَهٗ بِرِجْلِهٖ وَقَالَ : اَللّٰهُمَّ عَافِهٖ (شَكَّ الرَّاوِىْ) اَوْاَشْفِهٖ، قَالَ فَمَا اشْتَكَيْتُ رَجْعِىْ بَعْدُ (رواه الترمذى)

(2045/94) Sayyidina Ali ﷺ said: I had fallen ill (and was in much pain). Allah's Messenger ﷺ came across me while I was praying, "O Allah, if my appointed time has come then grant me

peace (give me death and relief from the pain). And if my death is delayed then grant me a life of ease and comfort. And if this (illness and pain) is a trial (from you) then grant me patience (that I may not complain)." Allah's Messenger ﷺ asked me, "What did you say?" So (What I had said in prayer) I repeated to him. He hit me with his foot and prayed 'اَللّٰهُمَّ عَافِهِ'(O Allah grant him health). (The narrator doubts that he might have said:)اَللّٰهُمَّ اشْفِهِ (O Allah cure him).After that I never had that complaint.

(Jami' Tirmizi)

**Commentary:** Indeed this was a miracle of the Prophet ﷺ.

(٢٠٤٦/٩٥) عَنْ عَلِيٍّ اَنَّهُ' قِيْلَ لَهُ'، نَرَاكَ فِى الْحَرِّ الشَّدِيْدِ وَعَلَيْكَ ثِيَابُ الشِّتَآءِ، وَنَرَاكَ فِى الشِّتَآءِ وَعَلَيْكَ ثِيَابُ الصَّيْفِ وَتَمْسَحُ الْعَرَقَ، فَقَالَ اِنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَزَقَ فِىْ عَيْنِىْ وَاَنَا اَرْمُدُ فَمَااشْتَكَيْتُهُمَا حَتّٰى السَّاعَةِ وَدَعَا لِىْ فَقَالَ اَللّٰهُمَّ اذْهِبْ عَنْهُ الْحَرَّ وَالْبَرْدَ فَمَا وَجَدْتُ حَرًّا وَّلَا بَرْدًا حَتّٰى يَوْمِىْ هٰذِهٖ. (رواه الطبرانى فى الاوسط)

(2046/95) Sayyidina Ali رضي الله عنه reported that some people said to him, "We observe that in severe heat you wear garments of winter and we observe that in winter you wear garments of summer and wipe perspiration." So, he said, "Once, my eyes ached and Allah's Messenger ﷺ applied his saliva into them. Since then I have never had eye trouble and he prayed for me: اَللّٰهُمَّ اذْهِبْ عَنْهُ الْحَرَّ وَالْبَرْدَ (O Allah! keep summer and winter away from him). Since then I have not felt heat or cold."

(Mu'ajam Awsat, Tabarani)

**Commentary:** The supplication of the Prophet ﷺ had miraculous effects, no doubt.

(٢٠٤٧/٩٦)عَنْ عَلِيٍّ لَقَدْ رَاَيْتُنِىْ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاِنِّىْ لَاَرْبِطُ الْحَجَرَ عَلٰى بَطْنِىْ مِنَ الْجُوْعِ وَاِنَّ لَصَدَقَةَ مَالِىْ لَتَبْلُغُ اَرْبَعِيْنَ اَلْفَ دِيْنَارٍ. (رواه احمد)

(2047/96) Sayyidina Ali رضي الله عنه Said, "I have seen myself with Allah's Messenger ﷺ in such a way that I tied a stone on my belly to fight off hunger. (But now, by the Grace of Allah) the *zakah* on my wealth works out at forty thousand Ashrafis."

(Musnad Ahmad)

**Commentary:** In the Book of *ar-Riqaq* (Softening of Hearts), we have seen those Ahadith which tell us that the Prophet ﷺ chose for himself and his family a life of poverty and had prayed to Allah for that. They went without meals for days together and he sometimes did tie stone on his bally to ward off pangs of hunger. Sayyidina Ali ؓ was among his closest relatives and he too had to do it sometimes. He discloses in this Hadith how his condition changed.

It is indeed an honour and very meritorious to opt for a life on the pattern of the Prophet ﷺ but if Allah grants wealth to anyone from lawful sources and he fulfils his obligations in this regard then that is also a blessing of Allah. In that chapter of this Book, we have also transmitted Prophet's ﷺ sayings on this subject. Allah did grant Sayyidina Ali ؓ the honour to live on the Prophet's ﷺ pattern and also granted him wealth:

مااحسن الدين والدنيا لو اجتمعا.

(٢٠٤٨/٩٧) عَنِ الْبَرَاءِ بْنِ عَازِبٍ وَزَيْدِ بْنِ اَرْقَمَ، اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا نَزَلَ بِغَدِيْرِ خُمٍّ اَخَذَ بِيَدِ عَلِيٍّ فَقَالَ : اَلَسْتُمْ تَعْلَمُوْنَ اَنِّيْ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ قَالُوْا بَلٰى قَالَ، اَلَسْتُمْ تَعْلَمُوْنَ اَنِّيْ اَوْلٰى لِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهٖ؟" قَالُوْا بَلٰى قَالَ : اَللّٰهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ. اَللّٰهُمَّ وَالِ مَنْ وَّالَاهُ. وَعَادِ مَنْ عَادَاهُ فَلَقِيَهٗ عُمَرُ بَعْدَ ذَالِكَ فَقَالَ لَهٗ : هَنِيْئًا يَابْنَ اَبِيْ طَالِبٍ! اَصْبَحْتَ وَاَمْسَيْتَ مَوْلٰى كُلِّ مُؤْمِنٍ وَّمُؤْمِنَةٍ. (روه احمد)

(2048/97) Sayyidina Bara ibn Azib ؓ and Sayyidina Zayd ibn Arqam ؓ reported that when Allah's Messenger ﷺ alighted at Ghadeer Khumm and stayed there, he held the hand of Sayyidina Ali ؓ and said (to those Companions who were there): "اَلَسْتُمْ تَعْلَمُوْنَ اَنِّيْ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ" (Do you not know that I am more friendly to the Muslims than they are themselves?) They all said, "Certainly it is so!" The Prophet ﷺ (then) said: "اَلَسْتُمْ تَعْلَمُوْنَ اَنِّيْ اَوْلٰى لِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهٖ؟" (Do you not know that I am more a friend of a Muslim than he is himself?), and they all said, "Certainly, it is so!" He then said: اَللّٰهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ. اَللّٰهُمَّ وَالِ مَنْ وَّالَاهُ. وَعَادِ مَنْ عَادَاهُ (O Allah, he to whom I am a friend then this Ali is also his friend. O Allah, he who is friendly to Ali, You keep friendship with him; and he who is unfriendly with him,

You too be hostile to him). Then Sayyidina Umar رضي الله عنه met Sayyidina Ali رضي الله عنه and said, "Congratulations to you, O Ibn Abu Talib. Every morning and every evening, you are friend and beloved of every believing man and believing woman!"

(Musnad Ahmad)

**Commentary:** This happened on the return journey after performing *Hajjat ul-Wada'* at Ghadeer Khumm (or, the Pond of Khumm) which is about three miles from al-Juhfah on the route from Makkah to Madinah. The Prophet ﷺ reached this place on 18th Zul Hajjah with all his Companions رضي الله عنهم who had joined him for the Hajj from Madinah and its surroundings. He broke his journey there and assembled his Companions رضي الله عنهم and delivered a sermon. If we collect all the reports in different books of Hadith, we will learn that he spoke of some important matters, one of which pertained to Sayyidina Ali رضي الله عنه that we have read in the Hadith. He spoke about it with emphasis.

The verse 6 of *al-Ahzab* reads:

"اَلنَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ" (الاحزاب ٣٣:٦)

(The Prophet is ever closer to the Believers than their own selves.)

It is natural for man to be concerned deeply about himself but it is the right of our Prophet, Sayyidina Muhammad ﷺ that as Believers we should love him more than our own selves. It is in reference to this verse that the Prophet ﷺ had asked the Believers if they did not know that he had a greater right to their friendship and love than their own selves. All those present confirmed his words unanimously. He then asked if it was not correct that every Believer must love him and be concerned of him more than he is of himself, and they all again agreed to it. He then said, "O Allah! (Be witness that) Ali is also a friend and beloved of him whose friend and beloved I am. O Allah! I pray to You that You be friend to him who be friends Ali and antagonise him who antagonises Ali." Then Sayyidina Umar رضي الله عنه congratulated Sayyidina Ali رضي الله عنه that Believers — men and women — love him always.

Having explained the Hadith, I now wish to enlighten readers that the Shia scholars present this Hadith as their most strong support for their faith. They hold that in this sermon at Ghadeer

Khumm the Prophet ﷺ had appointed Sayyidina Ali ﷺ as his successor and Khalifah, and the Imam of the *ummah*. According to them, this, indeed, was the aim of his sermon. They argue that the word مولیٰ (*mawla*) in the Hadith means master, owner and ruler, and the Hadith means: those whose master and ruler I am, Ali ﷺ is also their master and ruler. This was, therefore, a proclamation of Sayyidina Ali's ﷺ Khilafat and rulership over the *ummah*. Readers will see in the following lines how worthless is this argument.

The fact is that many Arabic words have more than twenty meanings. The word *mawla* is one of them. The Arabic dictionary "القاموس المحيط"*al-Qamus al-Muheet* gives twenty one meanings of مولیٰ *mawla* (v4 p404).

المولیٰ:. (۱) المالک (۲) والعبد (۳) والعتق
(٤) والمعتق (٥) والصاحب (٦) والقریب کا بن العم ونحوه
(٧) والجار (٨) والحلیف (٩) والابن (١٠) والعم
(١١) والنزیل (١٢) والشریک (١٣) وابن الاخت (١٤) والولی
(١٥) والرب (١٦) والناصر (١٧) والمنعم (١٨) والمنعم علیه
(١٩) والمحب (٢٠) والتابع (٢١) والصهر۔

The same meanings are also found in "اقرب الموارد" *Aqrab al-Mawrid* (v2 p1488) and also in the most reliable dictionary on Hadith "النهایة لابن الاثیر الجزری فی غریب الحدیث والاثر" (*an-Nihayat li Ibn al-Atheer al-Juzi fi Gharib al-Hadith*. Allamah Tahir Patni has reproduced the text of an-Nihayat in Majma' Bihar al-Anwar (v5 p112, Da'irat ul-Ma'arif, Hyderabad, India).

The Misbah al-Lughat the Arabic-Urdu dictionary has given the meanings of almost all those words that are given (as meanings of mawla) in al-Qamoos al-Muheet and Aqrabal-Mawarid (p968).

المولیٰ:۔ مالک وسردار، غلام آزاد کرنے والا، آزاد شدہ، انعام دینے والا، جس کو انعام دیا جائے، محبت کرنے والا، ساتھی، حلیف، پڑوسی، مہمان، شریک، بیٹا، چچا کا بیٹا، بھانجا، چچا، داماد، رشتہ دار، ولی، تابع

Some of the meanings given in Arabic-English Lexicon[1] by Edward William Lane are:

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❶. Part 8, p 3061.

مولیٰ : A lord, chief, son of a paternal uncle or a relation, son of a sister, a freedman, one whom the emancipator is bound to aid and whose property he inherits if he dies having no heir, a slave. (The other meaning in the Urdu text are: an emancipator, one who rewards, one who is rewarded, one who loves, a companion, a sowrn friend, a neighbour, a guest, a partner, a son, an uncle, a son-in-law, a relative, a patron, a subordinate.)

If such a word with multi-meanings is used in the Qur'an or Hadith or any eloquent literature then its sense and implication is brought out in the text itself, or the context points out to it. Similarly, in the Hadith under discussion, the context brings out the meaning of the word mawlan. The concluding suplication is:

" اللهم وال من والاه وعاد من عاداه "

(O Allah! Be friend him who be friends Ali and antagonise him who antagonises Ali.)

It is very clear, therefore, that the word mawla is used in the Hadith for friend, beloved, and the words "من كنت مولاه فعلى مولاه" would mean what we have stated above in the explanation.

Then after the Prophet's ﷺ death whatever happened is undeniable proof of what we have said. Not one of the thousands of Companions ؓ and not even Sayyidina Ali ؓ or those who were vey close to him — none of them had taken the Prophet's ﷺ saying at Ghadeer Khumm to imply Sayyidina Ali's ؓ successioin, *Khalifat* or *Imamat*. If they had understood the Prophet ﷺ to mean that then Sayyidina Ali ؓ or anyone else would surely have protested that hardly seventy-two days in the past, the Prophet ﷺ had spoken in such a way at Ghadeer Khumm and had proclaimed Sayyidina Ali ؓ as Khalifah. In fact, no one including Sayyidina Ali ؓ suggested this meaning and everyone accepted Sayyidina Abu Bakr ؓ as Khalifah and swore allegiance to him. Rather, if we accept the contention of the Shia then the question arises why Sayyidina Ali ؓ did not press for adherence to the Prophet's ﷺ instructions. It was a *fard* (an absolute obligation) on him to get the Prophet's ﷺ will discharged, and if there was a confrontation, he should have taken a stand and used force. This is what the grandson of Sayyidina Hasan ؓ, Hasan the Third had said to a

man who subscribed to the extreme belief about Sayyidina Ali ﷺ and cited this saying of the Prophet ﷺ من كنت مولاه فعلى مولاه in support of his Khilafat. Hasan the Third said to this man:

"If what you people say is true — that Allah and His Messenger ﷺ had appointed Ali ﷺ as Khalifah after the Prophet ﷺ — then Ali ﷺ is the worst criminal because he did not obey the Prophet's ﷺ command.[1] (We seek refuge in Allah from being rude.)

ولوكان الا مر كما تقولون ان الله جل وعلىٰ ورسوله' صلى الله عليه وسلم اختارا علياً لهذا الامر والقيام على الناس بعده' فان علياً اعظم الناس خطيئة وجرما اذ ترک امر رسول الله صلى الله عليه وسلم.

Then, as the man cited the Prophet's saying من كنت مولاه فعلى مولاه, Hasan the Third said:

"Listen! I swear by Allah, if Allah's Messenger ﷺ had to appoint Ali ﷺ as Khalifah then he would have spoken clearly and unambiguously as he had spoken about *salah*, *fasting*, *zakah* and *Hajj*. He would have said explicitly: O People! This Ali ﷺ would be ruler after me. Hence, listen and obey him.[2]

اما والله لو يعنى رسول الله صلى الله عليه وسلم بذالک الامر والسلطان والقيام على الناس لا فصح به كما أفصح بالصلوٰة والزكوٰة والصيام والحج ولقال : ايها الناس ان هذا الولى بعد ى فاسمعوا واطيعوا.

However, the question remains: what was the Prophet's ﷺ purpose by these words. Why he spoke in the way he did about Sayyidina Ali ﷺ.

The fact is that the Prophet ﷺ had sent Sayyidina Ali ﷺ to Yaman with three hundred men sometime before Hajjat ul-Wada. He had met the Prophet ﷺ at Makkah during the Hajjat ul-Wada. While they were in Yaman, some of his friends did not agree with him over some issues and these people had also come to perform the Hajj and some of them seized the opportunity to complain to

❶. Izalah al-Khifa v1 p223, (1329 AH) Umdah al-Mutabah Press, Lucknow
❶. Izalah al-Khifa v1 p223, Lucknow

the Prophet ﷺ about it, and they also mentioned it to other people[1] which, indeed, was a grave mistake on their part. The Prophet ﷺ convinced those people who had complained to him of the correctness of Sayyidina Ali's ﷺ actions, and they were satisfied. However, they had already spoken to others and the devil took advantage of the situation and showed seeds of discord. The Prophet ﷺ — when he learnt of it — found it necessary to let the people know that Sayyidina Ali ﷺ held a high rank of appreciation and love. Hence, he assembled his Companions ﷺ at Ghadeer Khumm and delivered the sermon, held Sayyidina Ali ﷺ by the hand and said: "من كنت مولاه فعلى مولاه ، اللهم وال من والاه وعاد من عاداه" The meaning of these words is repeated here: "O Allah! He to whom I am a friend, this Ali is also his friend. O Allah! He who is friendly with Ali, You keep friendship with him; and he who is hostile to him, You too be hostile to him." In fact, as we have said earlier, the words of prayer by themselves highlight the meaning of the word mawla as 'beloved', 'friend' in this Hadith.

In short, the saying of the Prophet ﷺ من كنت مولاه' فعلى مولاه الخ does not refer to the issue of Khilafah or Imamat. I hope that whatever I have written would suffice for every true Believer.

(اِنَّ فِيْ ذَالِكَ لَذِكْرىٰ لِمَنْ كَانَ لَه' قَلْبٌ اَوْاَلْقَى السَّمْعَ وَهُوَ شَهِيْدٌ)
(قٓ ۵۰:۳۷)

{Surely in that is an admonition to him who has a heart, or gives ear while he is mindful.} (Qaf, 50:37)

(۲۰۴۹/۹۸) عَنْ عَلِيٍّ قَالَ : بَعَثَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَى الْيَمَنِ قَاضِيًا فَقُلْتُ يَارَسُوْلَ اللّٰهِ! تُرْسِلَنِيْ وَاَنَا حَدِيْثُ السِّنَ وَلَاعِلْمَ لِيْ بِالْقَضَاءِ فَقَالَ : اِنَّ اللّٰهَ سَيَهْدِىْ قَلْبَكَ وَيُثَبِّتُ لِسَانَكَ اِذَا تَقَاضىٰ اِلَيْكَ رَجُلَانِ فَلَا تَقْضِ لِلْاَوَّلِ حَتّٰى تَسْمَعَ كَلَامَ الْاٰخَرِ فَاِنَّه' اَحْرىٰ اَنْ يَتَبَيَّنَ لَكَ الْقَضَاءُ قَالَ: فَمَا شَكَكْتُ فِيْ قَضَاءٍ بَعْدَ. (رواه الترمذى وابوداؤد وابن ماجه)

(2049/98) Sayyidina Ali ﷺ said: Allah's Messenger ﷺ sent me to Yaman (meaning, decided to send me there) as Qadi (judge). I said to him, "O Messenger of Allah! You send me as a

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[1]. See Saheeh Bukhari (Kitab al-Maghazi, Chapter: Ali Ibn Abu Talib and Khalid ibn al-Waleed to Yaman... and al-Bidayah wa an-Nihayah v5 p106 (Beirut).

judge while I am young and I have no knowledge of judgement (disputes, decision of cases)." He said, "Allah will guide your heart and keep your tongue firm (that is, He will put in your heart and make your tongue speak that which is correct and true). When two people bring a case to you, do not decide in favour of him who brings (the case) first till you have heard the second party. This method will be more useful to you in giving judgement." (Sayyidina Ali said:) Thereafter I never had doubt in passing judgement (because of the Prophet's teachings and prayer). (Jami' Tirmizi, Sunan Abu Dawood, Ibn Majah)

**Commentary:** This event is found in different books of Hadith narrated by different narrators. Some of them give some additional detail. We get a full picture when we keep all these reports before us. The report in Kanz ul-Ummal on the authority of Ibn Jarir is:

{Some of the Yamanites met the Prophet and said, "Do send to us someone who teaches us religion and *Shari'ah* and decides our disputes and cases in the light of Allah's Book" So, the Prophet ﷺ instructred Sayyidina Ali رضي الله عنه to go to Yaman. He said, "Those people might bring to me cases about which I have no knowledge." The Prophet ﷺ placed his hand on Sayyidina Ali's chest and said "اِذْهَبْ فَاِنَّ اللهَ سَيَهْدِىْ قَلْبَكَ وَيُثَبِّتُ لِسَانَكَ" (Go! Surely Allah will guide your heart and keep your tongue Firm). He said that after that he never felt doubt in deciding any case}

(Kanz ul-Ummal, v13 p113)

There is yet another version, also on the authority of Sayyidina Ali رضي الله عنه in Kanz ul-Ummal as transmitted by Mustadrak Haakim, Ibn Sa'd, Musnad Ahmad, Ibn Jarir, etc.

{When I said to the Prophet ﷺ that I was young and had no insight in deciding cases, he placed his hand on my chest and said "اَللّٰهُمَّ ثَبِّتْ لِسَانَه، وَاهْدِ قَلْبَه" (O Allah make his tongue firm and guide his heart)}

Sayyidina Ali رضي الله عنه then said "فَمَا اَشْكَلَ عَلَيَّ قَضَاءٌ بَعْدُ" "Thereafter, no dispute was difficult for me to decide."(Kanz ul-Ummal, v13 p125)

I believe that when the Prophet ﷺ placed his hand on Sayyidina Ali's رضي الله عنه chest and prayed, he was confident that his prayer was accepted, so he said, "اِنَّ اللهَ سَيَهْدِىْ قَلْبَكَ وَيُثَبِّتُ لِسَانَكَ" (Surely Allah will guide your heart and make your tongue firm.) The letter س in this word "سيهدى" expresses the belief. This is as

the Qur'an says about Sayyidina Musa ﷺ who said to his people

"كلا انى معى ربى سيهدين." (الشعراء ٢٦:٦٢)

{Surely with me is my Lord — He will guide me.}

(ash Shu'ara, 26:62)

It is a fact and one of the confirmed realities of the *ummah* that as a result of the Prophet's ﷺ prayer, Sayyidina Ali ؓ was blessed with a perfect ability to decide cases and disputes. He enjoyed a distinction in this regard. Surely this is his great merit and a miracle of the Prophet ﷺ.

(٢٠٥٠/٩٩) عَنْ عَلِيٍّ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ : فِيْكَ مَثَلٌ مِنْ عِيْسَى ابْنِ مَرْيَمَ أَبْغَضَتْهُ الْيَهُوْدُ حَتّٰى بَهَتُوْا اُمَّه‘ وَأَحَبَّتْهُ النَّصَارىٰ حَتّٰى اَنْزَلُوْه‘ مَنْزِلَتَهُ الَّتِىْ لَيْسَتْ لَه‘ " ثُمَّ قَالَ : يَهْلِكُ فِيَّ رَجُلَانِ مُحِبٌّ مُفْرِطٌ يُفْرِطُنِىْ بِمَا لَيْسَ فِيَّ وَمُبْغِضٌ يَحْمِلُهُ شَنَاٰنِىْ عَلىٰ اَنْ يَبْهَتَنِىْ . (رواه احمد)

(2050/99) Sayyidina Ali ؓ said: Allah's Messenger ﷺ said to me, "O Ali, you have a great resemblance to Isa ibn Maryam. The Jews hated him so much that they slandered his mother, Maryam, and the Christians loved him so much that they raised him to a position that was not his." Sayyidina Ali ؓ then said: (Surely it will be so.) Two kinds of people will perish on my account — they who love me to the point of exaggeration and will praise me for what I do not deserve, and they who hate me beyond limit so that their hatred drives them to slander me.

(Musnad Ahmad)

**Commentary:** Whatever Sayyidina Ali ؓ said on the basis of the Prophet's saying was demonstrated during the *Khilafah*. The Khwarij despised him so much that they called him an apostate, a disbeliever and one liable to be killed and a hard-hearted among them, Abdur Rehman ibn Muljam martyred him. On top of that this wretched man termed his evil deed *jihad* of the highest order and a mean to Paradise. There were also those who went to the point of exaggeration in loving him who raised him to Divine status or those who said that he was the one eititled to Prophethood and Messengership but Sayyidina Jibreel ﷺ had committed a mistake in delivering Allah's revelation to Sayyidina Muhammad ﷺ. There were also those who said that he was the Prophet's ﷺ successor

and Khalifah, and Imam of the *ummah*, that he was as innocent as the Prophet ﷺ and worthy of obedience, and had Divine attributes enabling him to direct affairs of the universe.

There are about fifty sects of these people who exceed the limits concerning Sayyidina Ali رضي الله عنه.

Many of them are now found only in books and we do not think that they exist any more in the world. Of those that survive, the *ithna ashriyah* are in a large number. They are also known as *Imamiyah*. These days they are generally called Shia. They believe that besides Sayyidina Ali رضي الله عنه, Allah and His Messenger ﷺ had nominated eleven other *Imams* of the *ummah* and their rulers. Like him, they are all innocent and worthy of obedience and superior to all Prophets عليهم السلام. We can learn more about them from the book of Shah Abdul Aziz Dehlavi رحمة الله عليه, *Tuhfah Ithna Ashriyah*. The Urdu books of Mawlana Muhammad Abdul Shakoor Farooqi and my book *Irani Inqilab, Imam Khumaini aur Shi'ayat* also throw light on this sect.

(٢٠٥١/١٠٠) عَنْ صُهَيْبٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيٍّ : مَنْ اَشْقَى الْاَوَّلِيْنَ؟ قَالَ، اَلَّذِىْ عَقَرَالنَّاقَةَ يَارَسُوْلَ اللّٰهِ قَالَ صَدَقْتَ فَمَنْ أَشْقَى الْاٰخِرِيْنَ؟ قَالَ، لَاعِلْمَ لِيْ يَارَسُوْلَ اللّٰهِ قَالَ : اَلَّذِىْ يَضْرِبُكَ عَلٰى هٰذِهٖ وَاَشَارَ اِلٰى يَافُوْخِهٖ فَكَانَ عَلِيٌّ يَقُوْلُ لِاَهْلِ الْعِرَاقِ : وَدِدْتُّ اَنَّهٗ قَدْ اَنْبَعَثَ اَشْقَاكُمْ فَيَخْضِبُ هٰذِهٖ يَعْنِىْ لِحْيَتَهٗ مِنْ هٰذِهٖ، وَوَضَعَ يَدَهٗ عَلٰى مَقْدِمِ رَاْسِهٖ . (رواه الطبرانى فى المعجم الكبير)

(2051/100) Sayyidina Suhayb رضي الله عنه reported that the Prophet ﷺ asked Sayyidina Ali رضي الله عنه (one day), "(Tell me) who was the most hard-hearted person among the earlier *ummah*?" He said, "O Messenger of Allah, (He was) the man (of Thamud) who hamstrung the she-camel (which Allah had created from the rock of a mountain as a miracle for Prophet Salih عليه السلام)." The Prophet ﷺ said, "You have spoken the truth. (Now, tell me) who will be the most hard-hearted among the people of later times?" He said, "I have no knowledge of that." The Prophet ﷺ said, pointing towards Sayyidina Ali's forehead, "(The most hard-hearted will be) he who will smite you here (with his

sword and your beard will be dyed (with blood). Then (because of this saying of the Prophet ﷺ) Sayyidina Ali رضي الله عنه used to (hold his beard and) say, "O People of Iraq! I wish that a hard-hearted man among you must rise and dye my beard with blood from my forehead here!" (Mu'ajam Kabeer)

**Commentary:** In the last part of the Qur'an in surah *ash-Shams* (verse 11-12) this man is mentioned:

"كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا اِذِاانْبَعَثَ اَشْقٰهَا" الاية...... (الشمس ٩١:١١-١٢)

{The Thamid belied (the truth) in their insolence when the beast of them uprose}

The man is referred to as the basest or extremely hard-hearted and wretched. Sayyidina Ali رضي الله عنه had given his answer on the basis of these verses.

I think that the Prophet's first question to Sayyidina Ali رضي الله عنه was by way of an introduction to the second one and he foretold him that he would be martyred. He gave him all details of how he would be killed. Sayyidina Ali رضي الله عنه regarded the Prophet's ﷺ fore warning as a glad tiding for himself and he let the people know that he was waiting for the wicked man to strike. Indeed, about thirty years after the Prophet's ﷺ death, Sayyidina Ali رضي الله عنه was martyred رضى الله عنه وارضاه. Indeed, it was a miracle of the Prophet ﷺ that he foretold the event and how it would happen.

## Sayyidina Ali's رضي الله عنه Martyrdom

The compiler of *Majma' al-Fawaid* has written details of Sayyidina Ali's رضي الله عنه martyrdom on the aurhority of Isma'il ibn Rashid immediately following the foregoing account of Suhayb. We will present its synopsis but, before we do that, let us look into the background of the Khuwarij. They were a part of Sayyidina Ali's رضي الله عنه army and because of their foolishness and adamancy they regarded a decision of Sayyidina Ali رضي الله عنه as incorrect and (may Allah forgive us!) contrary to Qur'anic teachings. This is why they opposed him and took to rebellion. Their numbers ran into many thousands but when Sayyidina Ali رضي الله عنه clarified the facts, a large number of them reformed and rejoined him. However, a majority of them stuck to the erring path and were ready to fight and kill.

Finally, Sayyidina Ali ﵁ had to use force (and the war is known as the Battle of Naharwan) as a result of which many of them were eliminated. Of the few who survived, three — Bark ibn Abdullah, Amr ibn Bakr Tamimi and Abdur Rahman ibn Muljam went to Makkah and conspired to eliminate the ruling class, particularly three men: Sayyidina Hu'awiyah ﵁, Sayyidina Amr ibn al-Aas ﵁ and Sayyidina Ali ﵁. Bark, Amr and Abdur Rahman Muljam each took upon himself the responsibility to kill each of the three men in that order. They covenented on that and agreed to execute their strategy on 17th Ramadan when these people would emerge to offer Fajr salah. In those days, the salah was led by the Khalifah or an ameer appointed by him.

Bark went to Damascus the capital city of Sayyidina Mu'awiyah ﵁. Amr Tamimi went to Egypt where Sayyidina Amr ibn al-Aas ﵁, was the ameer and Abdur Rahman ibn Muljam went to Kufa the capital city of Sayyidina Ali ﵁.

On the 17th of Ramadan as Sayyidina Mu'awiyah ﵁ came out for the Fajr salah, Bark attacked him with his sword but he sensed his presense and tried to run away. Nevertheless, Bark was able to inflict a deep wound on one of his buttocks. Bark was arrested (and later on killed). A doctor was summoned and he suggested branding of the wound with red, hot iron because the sword that struck him was poisoned. He suggested as an alternative a dose of medicine that would render him unable to sire children anymore. Mu'awiyah ﵁ chose the second alternative because he could not hope to endure the hot iron. He said that he had two sons, Yazeed and Abdullah, and that was enough. Mu'awiyah ﵁ recovered after treatment.

Amr Tamimi was already to eliminate Amr ibn al-Aas ﵁, but Divine decree favoured him. He became severely ill in the night and could not attend the fajr salah on 17th Ramadan. He asked Kharijah ibn Habib to substitute for him. As he stood up to lead the congregation Amr took him to be Amr ibn Al-Aas ﵁ and attack him with his sword and he fell down a martyr. Amr was arrested and taken to Sayyidina Amr ibn al-Aas ﵁. he thus learnt that he had committed a mistake and, the wretched man that he was, he said to Amr ibn al-Aas ﵁, "O sinner! I had intended to kill you."

Sayyidina Amr ibn al-Aas ﷺ said, "You had formed that intention but Allah's intention was otherwise." Then, he was killed in *qisas* (retaliation) for Kharijah ibn Habib.

The third wretched and most hard-hearted man Abdur Rahman ibn Muljam hid himself on 17th Ramadan well before the Fajr salah on the route to the mosque. Sayyidina Ali ﷺ used to call out *as-salah as-salah* the moment he stepped out of his house till he reached the mosque, urging men to hurry for the salah. That morning as he followed his practice the wretched murderer rushed head-on and struck the sword on his forehead and fled from there but was nabbed by men around and brought to Sayyidina Ali ﷺ. He said to his elder son Hasan ﷺ, "If I survive, I will decide about him as I like. I may forgive him or kill him in *qisas*. And if I die, he must be killed according to the law of *qisas* of *Shari'ah*, but his body should not be mutilated because I have heard Allah's Messenger ﷺ say that even if a biting dog is killed he should not be mutilated."

Sayyidina Ali ﷺ died of the wound. Sayyidina Hasan then commanded that the murderer should be killed. The people who were very angry burned down his corpse.

## MERITS OF THE FOUR KHALIFAS

In some of his sayings, the Prophet ﷺ mentioned the virtues of all four Khalifas together just as he has mentioned the two and also the three Companions at one time. We narrate some of his sayings in this regard here.

(٢٠٥٢/١٠١) عَنْ عَلِيٍّ قَالَ : قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: رَحِمَ اللّٰهُ اَبَابَكْرٍ فَاِنَّه' زَوَّجَنِىْ اِبْنَتَه' وَحَمَلَنِىْ اِلىٰ دَارِالْهِجْرَةِ وَاَعْتَقَ بِلاَلاً مِّنْ مَّالِهٖ، رَحِمَ اللّٰهُ عُمَرَ يَقُوْلُ الْحَقَّ وَاِنْ كَانَ مُرًّا تَرَكَهُ الْحَقُّ وَمَا لَه' صَدِيْقٌ، رَحِمَ اللّٰهُ عُثْمَانَ تَسْتَحْيِيْهِ الْمَلاَئِكَةُ، رَحِمَ اللّٰهُ عَلِيًّا اَللّٰهُمَّ أَدِرِالْحَقَّ مَعَه' حَيْثُ دَارَ .

(رواه الترمذى)

(2052/101) Sayyidina Ali ﷺ reported that Allah's Messenger

> ﷺ said, "May Allah's mercy be on Abu Bakr. He gave me his daughter (Ayshah) in marriage, and made arrangements for me (of conveyance, etc.) to reach the Dar ul-Hijrah, Madinah, and bought Bilal with his capital and set him free. May Allah's mercy be on Umar. He speaks what is True though it may be bitter. His true-speaking has left him without a true friend. May Allah's mercy be on Uthman before whom even the angels display bashfulness. And may Allah's mercy be on Ali. O Allah, let truth accompany. May he remain with Truth and may Truth remain with him." (Jami' Tirmizi)

**Commentary:** The Prophet ﷺ has called for Allah's mercy on all four caliphs in this saying. He has recalled three deeds of Sayyidina Abu Bakr ؓ. He gave his daughter in marriage to the Prophet ﷺ. He had at least eight other wives besides her but the marriage with Sayyidah Ayshah رضى الله عنها is of significance. The Prophet's ﷺ first wife Sayyidah Khadijah رضى الله عنها was a woman of perfect faith and wisdom and she had relieved him of worries on account of domestic needs and so he was at peace. Naturally, her death caused him immense grief. He received a suggestion from the unseen world that he should marry Ayshah رضى الله عنها, the daughter of Sayyidina Abu Bakr ؓ. She was a child but the Prophet ﷺ believed that the suggestion was from Allah. A pious woman Khawlah bint Hakim brought to him the proposal from Sayyidina Abu Bakr ؓ. Not only was Sayyidah Ayshah رضى الله عنها a child but she had already been engaged to the son of Jubayr ibn Mut'im who was very well-off like Abu Bakr ؓ. The Prophet's financial condition was not unknown to anyone. In spite of that Abu Bakr ؓ decided to give his daughter to him in marriage to be able to give solace to the Prophet's heart and earn auspiciousness for himself and his daughter.

The Prophet ﷺ also recalled Sayyidina Abu Bakr's ؓ help during the hijrah. He was with the Prophet throughout the journey besides looking after other arrangements. His third deed was that he purchased Sayyidina Bilal ؓ and set him free. He had been the slave of a cruel disbeliever of Makkah who tortured him mercilessly only because he had believed in Allah. Abu Bakr ؓ paid the price he demanded and relieved Sayyidina Bilal ؓ of his

predicament. The Prophet ﷺ named only Bilal ؓ although he had set many other slaves free in this manner.

The Prophet ﷺ then recalled the characteristics of Sayyidina Umar ؓ. He did not care whether the creatures were pleased or angered if he followed Truth in all his affairs. Such a person is dear to Allah and His Messenger ﷺ and is worthy of Divine mercy.

The Prophet ﷺ next remembered Sayyidina Uthman ؓ as one to whom even the angels showed modesty. (we have read about this aspect in the chapter on his merits).

Next he recalled Sayyidina Ali ؓ for whom he prayed for Allah's mercy and beseeched Allah, "Let him be on Truth always and let Truth be with him."

The sequence in which the Prophet ﷺ took these four names discloses their merit in the ummah and their ranks in this order. It was also an indication of the order of their Khalifah. Indeed, there are many other sayings of the Prophet ﷺ in which this sequence is maintained. They all indicate to their order of succession.

(٢٠٥٣/١٠٢) عَنِ ابْنِ عُمَرَ قَالَ : قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ : اَرْحَمُ اُمَّتِيْ بِاُمَّتِيْ اَبُوْبَكْرٍ وَاَشَدُّهُمْ فِيْ اَمْرِاللّٰهِ عُمَرُ وَاَكْرَمُهُمْ حَيَاءً عُثْمَانُ بْنُ عَفَّانَ وَاَقْضَاهُمْ عَلِيُّ بْنُ اَبِيْ طَالِبٍ . (رواه ابن عساكر)

(2053/102) Sayyidina Abdullah ibn Umar ؓ reported that Allah's Messenger ﷺ said, "Of the people of my *ummah*, the most merciful to them is Abu Bakr ؓ, and the severest of them regarding Allah's commands is Umar ؓ, and the noblest of them is Uthman ibn Affan ؓ in modesty, and the most just of them (in deciding cases) is Ali ibn Abu Talib ؓ." (Ibn Asakir)

**Commentary:** The Prophet ﷺ has mentioned the characteristic of each of his Khalifahs in which he excelled over the rest of the *ummah*. Sayyidina Abu Bakr ؓ, Umar ؓ, Uthman ؓ and Ali ؓ ibn Abu Talib each was outstanding as the most merciful, the most severe in matters of Allah;s injunctions and rights, in modesty which a Hadith describes as a department of faith, and in passing fair judgements in cases of disputes etc. which, indeed, was Allah's choicest blessing and a peculiarity of *Khalifah*.

(٢٠٥٤/١٠٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ فَضَّلَ عَلٰى اَبِىْ بَكْرٍ وَّعُمَرَ وَعُثْمَانَ وَعَلِيٍّ فَقَدْرَدَّ مَاقُلْتُهُ وَكَذَّبَ مَاهُمْ اَهْلُهُ.

(رواه الرافعى)

(2054/103) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "If anyone gives excellence (to some other person) over Abu Bakr, Umar, Uthman and Ali then he rejects what I have said and belies their rank on which they are (in the sight of Allah). (al-Raf'ee)

**Commentary:** The Muslims are agreed on the excellence of these four Companions over the *ummah* and the Prophet's ﷺ sayings in this regard are very clear. If anyone believes otherwise then he is guilty of rejecting the Prophet's ﷺ sayings.

(٢٠٥٥/١٠٤) عَنْ اَنَسٍ قَالَ : قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ : لَايَجْتَمِعُ حُبُّ هٰؤُلَاءِ الْاَرْبَعَةِ اَبِىْ بَكْرٍ وَّعُمَرَ وَعُثْمَانَ وَعَلِيٍّ فِىْ قَلْبِ مُنَافِقٍ.

(رواه الطبرانى فى الا وسط وابن عساكر)

(2055/104) Sayyidina Anas ﷺ reports that Allah's Messenger ﷺ said, "The love of these four (my companions and friends) Abu Bakr, Umar, Uthman and Ali cannot come together in the heart of an hypocrite." (Mu'jam Awsat, Tabarani, Ibn Asakir.)

**Commentary:** Indeed, the *ahl us-Sunnah wal Jama'at* hold it as part of faith to love all the four Companions ﷺ. If an unfortunate one despises any of these four then his faith is invalid and he is deprived of belief.

As we have already pointed out these four people are mentioned by the Prophet ﷺ in this sequence and it is also the order of their rank.

## A Fact About Their Excellence

There are fewer Ahadith about the merits of Sayyidina Abu Bakr ﷺ and Sayyidina Umar ﷺ than there are about Uthman ﷺ whose number is relatively larger. Those about Sayyidina Ali's ﷺ merits are the most — very many, indeed. The reason is that the Companions ﷺ were acquainted with the merits of Abu Bakr ﷺ and Umar ﷺ and they did not need to look out for the Ahadith on their merits and then convey to other members of the *ummah*.

Sayyidina Uthman ﷺ faced rebellion and opposition towards the end of his *Khilafah* and there was much character assasination — these moves were led by the hypocrite Abdullah ibn Saba. Therefore, it became necessary to acquaint the masses with his merits which were, therefore, searched and made known. Similarly, Sayyidina Ali ﷺ also faced stiff opposition and his personality became disputable especially because of the Khawarij who regarded him as liable to be killed because of mischief in religion and trial of *ummah*. So, Ahadith on his merits too had to be searched. Also, there were many who regarded it rewarding to invent Ahadith about his merits, many of those lived a seemingly righteous life. The *muhadditheen* could not always sift the fabricated Ahadith from the authentic and so some of them found their way in our books. That is why Ahadith of Sayyidina Ali's ﷺ merits are found in exceptionally large number and it is necesasry to examine them from a critical point of view on the principles laid down in this field. I have reached an age and become so weak and unhealthy that I cannot undertake this task but I pray that Allah may raise someone among those worthy to do this task and complete it.

# THE REMAINING OF THE TEN GIVEN GLAD TIDINGS

The Prophet ﷺ had named ten of his Companions ﷺ as dwellers of Paradise. They are called the *ashrah mubashsharah* (ten who were given the glad tidings). We will read the Hadith about it as transmitted by Tirmizi.

The four Caliphs, whose merits we have already read, are among the ten. The Prophet ﷺ named them before everyone else. Now, we read about the rest.

(٢٠٥٦/١٠٥) عَنْ عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: اَبُوْبَكْرٍ فِى الْجَنَّةِ وَعُمَرُ فِى الْجَنَّةِ، وَعُثْمَانُ فِى الْجَنَّةِ، وَعَلِيٌّ فِى الْجَنَّةِ وَطَلْحَةُ فِى الْجَنَّةِ، وَالزُّبَيْرُ فِى الْجَنَّةِ، وَعَبْدُالرَّحْمٰنِ بْنُ عَوْفٍ فِى الْجَنَّةِ، وَسَعْدُ ابْنُ اَبِىْ وَقَّاصٍ فِى الْجَنَّةِ، وَسَعِيْدُ ابْنُ زَيْدٍ فِى الْجَنَّةِ وَاَبُوْعُبَيْدَةَ بْنُ الْجَرَّاحِ فِى الْجَنَّةِ. (رواه الترمذى)

(2056/105) Sayyidina Abdur Rahman ibn Awf ﷺ said that the Prophet ﷺ said, "Abu Bakr will go to Paradis, Umar will go to Paradise, Uthman will go to Paradise, Ali will go to Paradise, Talhah will go to Paradise, Zubayr will go to Paradise, Abdur Rahman ibn Awf will go to Paradise, Sa'ad ibn Abu Waqqas will go to Paradise, Sa'eed ibn Zayd will go to Paradise, and Abu Ubaydah ibn al-Jarrah will go to Paradise." (Jami' Tirmizi)

**Commentary:** Obviously, the Prophet ﷺ announced this after being informed accordingly through revelation from Allah. The scholars of the ahl us-Sunnah have concluded from this Hadith that these ten people are more excellent than the other Companions and all the *ummah*. Of course, the Prophet ﷺ has also given glad

tidings to other people at different times that they would go to Paradise.

We reproduce the Ahadith of the merits of these people in the same order in which they are named in the above Hadith.

## Talhah Ibn Ubaydullah ﷺ

(٢٠٥٧/١٠٦)عَنْ جَابِرٍ قَالَ : نَظَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلىٰ طَلْحَةَ بْنِ عُبَيْدِاللّٰهِ، قَالَ: مَنْ سَرَّهُ اَنْ يَنْظُرَ اِلىٰ شَهِيْدٍ يَمْشِىْ عَلىٰ وَجْهِ الْاَرْضِ فَلْيَنْظُرْ اِلىٰ طَلْحَةَ (رواه الترمذى)

(2057/106) Sayyidina Jabir ﷺ reported that when he saw Sayyidina Talhah ibn Ubaydullah ﷺ, Allah's Messenger ﷺ said, "If anyone finds pleasure in looking at a martyr walking on the face of the earth then he must look at Talhah ibn Ubaydullah." (Jami' Tirmizi)

**Commentary:** The Prophet ﷺ had been informed that Sayyidina Talhah would be martyred. The style of this saying highlights the merit of Sayyidina Talhah ﷺ and the extraordinary approval of martyrdom. He was martyred about twenty-five years after the Prophet's ﷺ death in the Battle of Jamal. Indeed, that was a miracle of the Prophet ﷺ.

(٢٠٥٨/١٠٧) عَنِ الزُّبَيْرِ قَالَ :كَانَ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ اُحُدٍ دِرْعَانِ، فَنَهَضَ اِلَى الصَّخْرَةِ فَلَمْ يَسْتَطِيْعُ فَقَعَدَ طَلْحَةُ تَحْتَهُ، حَتّٰى اسْتَوىٰ عَلَى الصَّخْرَةِ، فَسَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَوْجَبَ طَلْحَةُ (رواه الترمذى)

(2058/107) Sayyidina Zubayr ﷺ said: The Prophet ﷺ was wearing two coats of mail in the Battle of Uhud. He decided to climb up to a rock but was unable to do that (because of the weight of the extra material he had on him). So, Talhah ﷺ sat down (that he may step on him and climb up). The Prophet ﷺ placed his foot on his back and ascended the rock. I (Zubayr ﷺ) heard Allah's Messenger ﷺ say اَوْجَبَ طَلْحَةُ "Talhah has made (Paradise) certain for him." (Jami' Tirmizi)

**Commentary:** The Hadith tells us that it is proper to employ means to achieve one's ends like victory over the enemy and

wearing coat of mail. It is also a sunnah.

(٢٠٥٩/١٠٨) عَنْ قَيْسِ ابْنِ اَبِىْ حَازِمٍ قَالَ : رَأَيْتُ يَدَ طَلْحَةَ شَلاَّءَ وَقٰى بِهَا النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ اُحُدٍ. (رواه البخارى)

(2059/108) Sayyidina Qays ibn Hazim reported that he had seen Talha's ﷺ hand had wilted. This was the hand with which he had protected the Prophet ﷺ in the Battle of Uhud (from the enemy swords). (Saheeh Bukhari)

**Commentary:** During the Battle of Uhud the archers of the enemy targeted the Prophet ﷺ with their arrows. Sayyidina Talhah ﷺ tried to protect him with his shield but he had his hand wounded and the shield dropped down from it. So, he used every limb of his body to protect the Prophet ﷺ from the onslaught of the arrows and did not allow even a single arrow to strike the Prophet ﷺ. As a result, one of his hands became useless and his whole body had wounds over it. More than eighty wounds were counted over his body but Allah willed him to live and he also participated in almost all battles thereafter with the Prophet ﷺ. He continued to serve religion till the times of Sayyidina Uthman ﷺ and martyrdom was his fate in the Battle of Jamal.

It is worth observing about the narrator of this Hadith, Qays ibn Abu Hazim that, according to the strict terminology, he was not a Companion. He had embraced Islam in the Prophet's lifetime and undertook the journey to Madinah to swear allegiance at the hands of the Prophet ﷺ but he reached there when the Prophet ﷺ had departed from this world. Hence, though he is a tabi'ee yet his name is found with the Companions ﷺ because he had journeyed to Madinah with the intention of meeting the Prophet ﷺ and swearing allegiance to him. It is as though the Prophet's ﷺ saying "انما الا عمال بالنيات وانما لامرء مانوى" (Surely deeds are judged by the intention that prompt them and surely rewards will depend on intentions) applied ot him.

## Sayyidina Zubayr ﷺ

(٢٠٦٠/١٠٩) عَنْ جَابِرٍ قَالَ، قَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَاتِيْنِىْ بِخَبَرِ الْقَوْمِ يَوْمَ الْاَحْزَابِ، قَالَ الزُّبَيْرُ : أَنَا فَقَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًا وَحَوَارِيَّ الزُّبَيْرُ. (رواه البخاری و مسلم)

(2060/109) Sayyidina Jabir ﷺ reported that on the day of the Battle of Ahzab, the Prophet ﷺ said, "Who will bring me news from the enemy (army)?" Sayyidina Zubayr said, "I will!" So, the Prophet said, "Every Prophet has a *hawari* (sincere disciple) and mine is Zubayr." (Saheeh Bukhari, Saheeh Muslim)

**Commentary:** The Battle of Ahzab (also called Khandaq) was fought in 5 AH. It is distinguished on certain accounts. The Qur'an describes it in two *ruku'* (sections), and the surah is also named after it. We write here in brief about it.

The Quraysh, as we know, were staunch enemies of the Prophet ﷺ and Islam. They had resolved not to wage war against the Muslims any more after Uhud. However, the Banu Nadeer (Jews) whom the Prophet ﷺ had expelled and who had settled at Khayber continued to conspire against Islam. They schemed to instigate all Arab prominent tribes to join hands with them and attack the Muslims with full force to eliminate them. They sent their envoys to the Quraysh too and assured them that they would convince other tribes to join forces and that the Jews around Madinah (including Banu Qurayzah) would also fight the Muslims who would then not be able to resist and would be wiped out of existence. Having convinced the Quraysh, they persuaded the Ghatafan, Banu Asad, and other tribes to join the confederation, assuring them that the fertile lands would then be theirs. In this way, they prepared an army of ten thousand or twelve thousand men to attack Madinah.

The Prophet ﷺ consulted his Companions ﷺ. The Madinan Muslims who could be expected to fight did not exceed three thousand. That was the Islamic force. They did not possess even one-tenth of necessities of life and materials of war that the enemies possessed. So, they decided to defend themselves from within Madinah.

Salman Farsi ﷺ suggested that trenches should be dug around Madinah's plains as was done in Iran where he belonged. Not men and not horses should be able to cross them. The Prophet ﷺ and his Companions ﷺ approved this proposal. Madinah was surrounded by mountains on three sides which were impassable so

that no enemy could infiltrate from there but the southern side was plain land and the enemy could invade from there. It was decided to dig trenches on this side, ten cubits deep and ten cubits wide. Teams of ten Muslims each began the work and, in spite of severe cold, they worked day and night very strenously. The length of the trench was about one and a half miles.

The enemy advanced under the command of Abu Sufyan and encamped opposite the trenches. They had tents and provision in plenty. They stayed there for about a month but it was not possible for them to cross over the trenches. All the two sides did was shoot some arrows and, as a result, seven Companions ﷺ were martyred and four idolaters were consigned to Hell. The Qur'an has mentioned the severest test of the Muslims in this battle and their sacrifice but it has not treated any other Battle in the same way and as exhaustively. It says further down that Allah sent them His help and a violent storm uprooted the tents of the enemy, their cooking pots were upturned and some of their horses and camels broke loose and escaped. (Many of them might have considered it as a punishment and) their commander decided to call it a day and the mammoth army returned dejected.

وكفى الله المومنين القتال. (الاحزاب ٣٣:٢٥)

{And Allah Sufficeth for the Believers in fighting}(al-Ahzab 33:25)

During the time the armies were poised against one another, the Prophet ﷺ asked for a volunteer to investigate the enemy's thinking. This was a very risky undertaking but Sayyidina Zubayr ﷺ was the first person to offer himself for the task for which the Prophet ﷺ called him his *hawari* (disciple) as every Prophet ﷺ had one. Indeed, that is a great merit of Zubayr ﷺ.

Among the *ashrah mubash sharah*, like Sayyidina Ali ﷺ, he too was closely related to the Prophet ﷺ, while Sayyidina Ali ﷺ was his paternal uncle Abu Talib's son and, therefore, his cousin. Zubayr ﷺ was also the Prophet's ﷺ cousin being the son of his paternal aunt, Sayyidah Safiyah رضى الله عنها daughter of Abdul Muttalib.

(٢٠٦١/١١٠) عَنْ اَبِىْ هُرَيْرَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلٰى

حِرَاءَ هُوَ وَاَبُوْبَكْرٍ وَعُمَرُ وَعَلِيٌّ وَعُثْمَانُ وَطَلْحَةُ وَزُبَيْرُ فَتَحَرَّكَتِ الصَّخْرَةُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ : اِهْدَأْ فَمَا عَلَيْكَ اِلَّا نَبِيٌّ اَوْصِدِّيْقٌ اَوْشَهِيْدٌ. (رواه مسلم)

(2061/110) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ was on Mount Hira with Abu Bakr, Umar, Ali, Uthman, Talhah and Zubayr. The rock (on which they were) shook and Allah's Messenger ﷺ said (to it), "Be still, for only a Prophet, a siddiq and a martyr are on you." (Saheeh Muslim)

**Commentary:** This kind of miraculous events took place often as we have seen in some Ahadith previously. This time apart from the four Khalifahs, Sayyidina Talhah ﷺ and Zubayr ﷺ were also with him — all of them being among the ten of glad tidings. The Prophet ﷺ also referred to both of them as martyrs, and both were martyred in the Battle of Jamal.

(٢٠٦٢/١١١) عَنْ عَلِيٍّ قَالَ : سَمِعَتْ اُذُنَيَّ مِنْ فِيِّ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ: طَلْحَةُ وَالزُّبَيْرُ جَارَاىَ فِي الْجَنَّةِ. (رواه الترمذى)

(2062/111) Sayyidina Ali ﷺ said, "My ears heard from the mouth of Allah's Messenger ﷺ: Talhah and Zubayr will be my neighbours in Paradise." (Jami' Tirmizi)

**Commentary:** Sayyidina Ali ﷺ used to mention the virtues of these two men very emphatically especially about their martyrdom and admittance to Paradise. He adopted a unique style in this Hadith "سَمِعَتْ اُذُنَيَّ مِنْ فِيِّ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ" *my ears heard the Prophet's ﷺ mouth say.* Obviously that was to emphasise the message the main reason for being that both of them were martyred although they had detached themselves from the Battle of Jamal by some men of Sayyidina Ali's army.

This was a unique, unprecedented war both sides of which were unwilling to fight it. Both were aware of the merits of the other side and accepted that but some human devils, Abdullah ibn saba and his henchmen were successful in inciting both sides to war in the darkness of the night. This war was fought unintentionally and both sides were grieved thereafter and they regularly sought forgiveness of Allah after that and tried their best

to make amends.[1]

## Abdur Rahman Ibn Awf ﷺ

(٢٠٦٣/١١٢) عَنِ الْحَارِثِ بْنِ الصِّمَّةِ الْاَنْصَارِیْ قَالَ : سَأَلَنِیْ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَوْمَ اُحُدٍ وَهُوَ فِی الشِّعْبِ هَلْ رَاَیْتَ عَبْدَالرَّحْمٰنِ بْنَ عَوْفٍ؟ قُلْتُ: نَعَمْ یَارَسُوْلَ اللّٰهِ رَأَیْتُه' اِلٰی حَرِّالْجَبَلِ وَعَلَیْهِ عِکْرٌ مِنَ الْمُشْرِکِیْنَ فَهَوَیْتُ اِلَیْهِ لِاَمْنَعَه' فَرَاَیْتُکَ فَعَدَلْتُ اِلَیْکَ، فَقَالَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَمَا اِنَّ الْمَلَائِکَةَ تُقَاتِلُ مَعَه'، فَرَجَعْتُ اِلٰی عَبْدِالرَّحْمٰنِ فَاَجِدُه' بَیْنَ نَفَرٍ سَبْعَةٍ صَرْعیٰ فَقُلْتُ لَه'، ظَفِرَتْ یَمِیْنُکَ اَکُلَّ هٰؤُلَاءِ قَتَلْتَ؟ قَالَ : اَمَّا هٰذَا لِاَرْطَاةُ بْنُ عَبْدِ شُرَحْبِیْلَ وَهٰذَانِ فَاَنَا قَتَلْتُهُمَا، وَاَمَّا هٰؤُلَاءِ فَقَتَلَهُمْ مَنْ لَّمْ اَرَه'، قُلْتُ : صَدَقَ اللّٰهُ وَرَسُوْلُه' صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ.

(رواه ابن منده فی مسنده والطبرانی فی المعجم الکبیر، وابو نعیم فی الحلیة)

(2063/112) Sayyidina Harith ibn Simmah Ansari ﷺ said that on the day of Uhud when the Messenger ﷺ of Allah was in the valley he asked him whether he had seen Abdur Rahman ibn Awf. He said, "Yes, O Messenger of Allah. I have seen him on the side of the dark rocks of the mountains. A party of the idolaters were fighting him and I intended to go to him and help him when I saw you and came to you." The Prophet ﷺ said, "It should be known that Allah's angels are fighting for him." Harith said that he then went back towards Abdur Rahman ibn Awf and saw that seven idolaters were lying dead near him and he said to him, "May your hands be successful. Did you kill all of them?" He said, "I did kill this Artah ibn Abd Shurahbil and these two. As for the four, I did not see who killed them." So, he said, "Allah and His Messenger are True." (Ibn Mundah in Musnad, Tabarani in Mu'jam Kabeer, Abu Nu'aym in Hilyah.)

**Commentary:** Knowledge of a little background of the Battle of Uhud is necessary to be able to understand this Hadith.

The Battle of Badr was fought in Ramadan 2 AH. The Muslims fighters numbered only 313 and they had almost nothing in war equipment because they had not advanced from Madinah with

❶. See Sirat Khulafa'e Rashideen of Mawlana Abdul Shakoor Farooqi Lucknowi, (Chapter on Sayyidina Ali)

intent to fight. So, whatever little they had at their disposal, they could not carry even that. The Makkan army was more than three times the Muslims number and had advanced with intention to fight fully equipped. In spite of that Allah gave the Muslims an overwhelming victory through unseen help. Seventy of the idolaters were killed and they included Abu Jahl and many other chiefs of Quraysh and seventy were arrested while the others fled from the battlefield. This result infuriated the common man in Makkah and they burned to seek vengeance. So, they armed themselves for a full year and in Shawwal 3 AH exactly a year after the Battle of Badr, three thousand men marched towards Madinah under Abu Sufyan to wipe out the Muslims. The Prophet ﷺ advanced from Madinah with seven hundred men and came upto Uhud about 2½ miles away. They put the mountain behind them and stopped on the plain. There was a pass in the mountain where the Prophet ﷺ stationed fifty archers to prevent enemy infiltration from it. Abdullah ibn Jubayr ؓ (the ace archer) was appointed their ameer with firm instructions to stay out at this spot.

The Muslims attacked so severely with the word go that the enemy four times their number was compelled to flee. The warriors began to collect war booty and the archer also deserted their post to gather the booty. Their ameer, Abdullah ibn Jubayr ؓ tried to stop them but they excused themselves saying that the Prophet's ﷺ command was upto the battle and that was over. Abdullah ibn Jubayr ؓ and some others stood their ground. Khalid ibn Waleed who was not a Muslim till then brought some of his men from that pass and Abdullah ibn Jubayr ؓ and the few archers he had could not stop their onslaught and they were all martyred. Khalid ibn Walid attacked the unwary Muslims from the rear and they were taken unawares. Many Muslims panicked and could not fight and many top-ranked Companions were martyred. The Prophet ﷺ was also injured badly. Then, suddenly, with the unseen help of Allah, the tables turned. The Companions ؓ reassembled on learning that the Prophet ﷺ was alive and routed the enemy. The Hadith under discussion concerns this stage of the battle. It seems that it was disclosed to the Prophet ﷺ by Allah that Abdur Rahman ibn Awf ؓ was fighting the idolaters and Allah's angels were helping him.

That is why he asked Harith ibn Simmah ﷺ about him and told him that 'أَمَا إِنَّ الْمَلَائِكَةَ تُقَاتِلُ مَعَهُ' angels were fighting for him. So Harith ﷺ went to him and asked him if he had killed all the seven dead idolaters around him. He confirmed having killed three with Allah's help but did not know about the other four how they were there. Sayyidina Harith ibn Simmah ﷺ exclaimed, "'صَدَقَ اللّٰهُ وَرَسُوْلُه'" (Allah and His Messenger have spoken the Truth) meaning, "I have seen with my eyes that the angels fought on Abdur Rahman's side as the Prophet ﷺ said and my faith is now strengthened."

The Hadith brings out the merit of Sayyidina Abdur Rahman ibn Awf who fought the idolaters with determination even in difficult times and Allah's angels helped him. And, what the Prophet ﷺ disclosed about him was the Prophet's ﷺ miracle.

(٢٠٦٤/١١٣) عَنْ اِبْرَاهِيْمَ بْنِ سَعْدٍ قَالَ : بَلَغَنِيْ اَنَّ عَبْدَالرَّحْمٰنِ بْنَ عَوْفٍ جُرِحَ يَوْمَ اُحُدٍ اِحْدىٰ وعِشْرِيْنَ جَرَاحَةً وَجُرِحَ فِيْ رِجْلِهٖ فَكَانَ يَعْرُجُ مِنْهَا.

(رواه ابو نعيم وابن عساكر)

(2064/113) Ibrahim ibn Sa'd (a Tabi'ee) said: I have learnt that in the Battle of Uhud Abdur Rahman ibn Awf ﷺ received twenty-one wounds (from swords and arrows). He was injured in the foot too and walked with a limp. (Abu Nu'aym. Ibn Asakir)

**Commentary:** The Prophet ﷺ was badly injured in the Battle of Uhud. Indeed, those people have attained a high rank who were wounded in this battle or martyred. Abdur Rahman ibn Awf ﷺ was one of them.

(٢٠٦٥/١١٤) عَنِ الْمُغِيْرَةِ اَنَّه' كَانَ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ سَفَرٍ فَاَتَاهُ بِوَضُوْءٍ فَتَوَضَّاَ وَمَسَحَ عَلَى الْخُفَّيْنِ ثُمَّ لَحِقَ بِالنَّاسِ فَاِذَا عَبْدُالرَّحْمٰنِ بْنُ عَوْفٍ يُصَلِّيْ بِهِمْ، فَلَمَّا رَآه' عَبْدُالرَّحْمٰنِ هَمَّ اَنْ يَّرْجِعَ فَاَوْمَأَ اِلَيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ مَكَانَكَ فَصَلَّيْنَا خَلْفَه' مَاأَدْرَكْنَا وَقَضَيْنَا مَافَاتَنَا.

(رواه الضيأ المقدسى فى المختاره)

(2065/114) Sayyidina Mughirah ibn Shu'bah ﷺ said that he accompanied the Prophet ﷺ in a journey. He brought water that the Prophet ﷺ may make ablution during which he wiped the socks (he was wearing — that is, made *masah*). Then he joined the congregational salah. Abdur Rahman ibn Awf ﷺ was

leading the salah and on seeing the Prophet thought of moving back into the congregation (that the Prophet may lead the congregation) but he indicated to him that he should carry on. (Mughirah said:) "We prayed behind Abdur Rahman ibn Awf whatever portion we could get and the remaining salah we offered ourselves." (Mukhtarah, Diya Maqdisi)

**Commentary:** This Hadith has narrated the event very briefly. Another Hadith — also related by Mughirah — is transmitted by Kanz ul-ummal on the authority of sunan Sa'eed ibn Mansoor. The gist of it is:

Someone asked Mughirah ibn Shu'bah if the Prophet had followed anyone in salah besides Abu Bakr. So, he related: We were together with the Prophet in a journey. When the time of dawn approached, he got up and I followed him and we parted from the others till they were very far. Then he left me and went till I could not see him. He came back after having relieved himself and asked me if I had water and I said, "Yes, I have it." I took water from my water-skin that was hanging from the saddle of my riding beast and brought it to him. He washed both hands thoroughly, while I poured water over them. Then he washed his face and arms (up to the elbows), wiped his head and wiped the socks too. Then we mounted our beasts and returned. The congregational salah had begun with Abdur Rahman ibn Awf as the imam. He was in the second rak'ah and I was about to tell him (that the Prophet was here) but he forbade me and we offered the second raka'ah behind Abdur Rahman ibn Awf, and the first, which had been offered before we had come, we both offered thereafter.

It is clarified in another version that when it was getting very late (and they did not know where the Prophet had gone) they decided by consultation to offer the salah and appointed Abdur Rahman ibn Awf as their imam. Then, the Prophet came when the second raka'ah was in progress and Mughirah joined the congregation behind Abdur Rahman ibn Awf whereafter they completed their salah.

Thus, Sayyidina Abdur Rahman ibn Awf had the honour of leading a congregation in which the Prophet followed him. He

wished to move back but the Prophet ﷺ backoned him to carry on.

(٢٠٦٦/١١٥) عَنْ اُمِّ سَلَمَةَ، قَالَتْ: سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لِاَزْوَاجِهٖ: اِنَّ الَّذِىْ يَحْثُوْ عَلَيْكُنَّ بَعْدِىْ هُوَ الصَّادِقُ الْبَادِ، اَللّٰهُمَّ اسْقِ عَبْدَالرَّحْمٰنِ بْنِ عَوْفٍ مِنْ سَلْسَبِيْلِ الْجَنَّةِ. (رواه احمد)

(2066/115) Sayyidah Umm Salamah رضى الله عنها said that she heard Allah's Messenger ﷺ say to his wives: He who helps you generously after my death is a sincere believer and a kind man. O Allah! Let Abdur Rahman drink from the *salsabeel* of Paradise. (Musnad Ahmad)

**Commentary:** *Salsabeel* is a pure and clean spring in Paradise. The Qur'an says in verse 18 of *surah ad-Dahr*:

عَيْنًا فِيْهَا تُسَمّٰى سَلْسَبِيْلاً...... (الدهر ٧٦:١٨)

{A fountain therein named Salsabeel}.

The Prophet ﷺ had already said that the Prophet's do not leave behind a legacy for their and whatever they left behind was given away in charity for the sake of Allah, so his wives could have a concern for themselves on how they would subsist after he had gone. Therefore, he comforted them that Abdur Rahman ibn Awf رضي الله عنه would help them generously. This was again his miracle. There is a Hadith in Tirmizi that Sayyidah Ayshah رضى الله عنها said to Abu Salamah the son of Sayyidina Abdur Rahman ibn Awf رضي الله عنه, "May Allah give your father drink from *Salsabeel* (a spring) in Paradise." Abdur Rahman ibn Awf had donated to the Prophet's ﷺ wives a garden which was later sold for forty thousand, but another version puts the figure at four hundred thousand. The commentators have reconciled the two versions by suggesting that the sale proceeds were forty thousand dinars or four hundred thousand dirham. (This was the ratio of these currencies in the Prophet's ﷺ times.

(٢٠٦٧/١١٦) عَنْ عَبْدِالرَّحْمٰنِ بْنِ عَبْدِاللّٰهِ بْنِ مُجَمِّعِ بْنِ حَارِثَةَ، اَنَّ عُمَرَ قَالَ لِاُمِّ كُلْثُوْمٍ بِنْتِ عُقْبَةَ اِمْرَاَةِ عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ: اَقَالَ لَكِ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: اِنْكِحِىْ سَيِّدَ الْمُسْلِمِيْنَ عَبْدَالرَّحْمٰنِ بْنَ عَوْفٍ؟ قَالَتْ: نَعَمْ.
(رواه ابن منده وابن عساكر)

(2067/116) Abdur Rahman ibn Abdullah ibn Majma' ibn Harithah ﷺ reported that Sayyidina Umar ﷺ asked Umm Kulthum bint (daughter of) Aqabah and wife of Abdur Rahman ibn Awf ﷺ, "Is it true that the Prophet ﷺ had said to you that you should marry Abdur Rahman ibn Awf ﷺ who is Sayyid ul-Muslimeen (Chief of the Muslims)?" She said,"Yes!"

(Musnad Ibn Mundah, Tareekh Ibn Asakir)

**Commentary:** The Prophet ﷺ called Sayyidina Abdur Rahman ibn Awf ﷺ Sayyid ul-Muslimeen. Indeed, that is his excellence of a very high degree.

## Sa'd Ibn Abu Waqqas ﷺ

(٢٠٦٨/١١٧) وَعَنْ عَلِيٍّ، قَالَ، مَاسَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَمَعَ أَبَوَيْهِ لِاَحَدٍ إِلَّالِسَعْدِ بْنِ مَالِكٍ فَإِنِّيْ سَمِعْتُه، يَقُوْلُ يَوْمَ أُحُدٍ "يَاسَعْدُ! اِرْمِ فِدَاكَ أَبِيْ وَاُمِّيْ (رواه البخاری و مسلم)

(2068/117) Sayyidina Ali ﷺ said that he never heard the Prophet ﷺ name his parents together except for Sa'd ibn Maalik ﷺ (which refers to Sa'd ibn Abu Waqqas). At the Battle of Uhud he said to Sa'd. "يَاسَعْدُ اِرْمِ فِدَاكَ اَبِيْ وَاُمِّيْ" "O Sa'd! my father and my mother be your ransom, shoot the arrows!"

(Saheeh Bukhari, Saheeh Muslim)

**Commentary:** By saying Sa'd ibn Maalim, Sayyidina Ali ﷺ refers to Sa'd ibn Abu Waqqas. Sa'd's father was Maalik whose kunyah was Abu Waqqas.

We have read about the Battle of Uhud in the account of Sayyidina Abdur Rahman ibn Awf ﷺ. Among those who were steadfast, Sa'd ibn Abu Waqqas ﷺ was an adept archer and he was near the Prophet ﷺ and he said to him what we have read in the Hadith. Besides showing him encouragement, the Prophet ﷺ also expressed thereby his extreme pleasure. Sayyidina Sa'd ibn Abu Waqqas ﷺ is quoted in *Sharah as-Sunnah* as saying that the Prophet ﷺ prayed for him "اَللّٰهُمَّ اشْدُدْ رَمْيَتَه، وَاَجِبْ دَعْوَتَه،" (O Allah, let his archery be strong and approve his supplication).

Jami' Tirmizi has a tradition by Sa'd ascribing this prayer to the Prophet "اَللّٰهُمَّ اسْتَجِبْ لِسَعْدٍ اِذَا دَعَاكَ!" (O Allah! Answer his prayer whenever Sa'd makes one to You). Thus, generally his prayer were

answered and people requested him to pray for them and feared his curse.

(٢٠٦٩/١١٨) عَنْ عَائِشَةَ قَالَتْ: سَهِرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَقْدِمَهُ الْمَدِيْنَةَ لَيْلَةً فَقَالَ : "لَيْتَ رَجُلاً صَالِحًا يَحْرُسُنِيْ" إِذْ سَمِعْنَا صَوْتَ سَلاحٍ فَقَالَ : "مَنْ هٰذَا"؟ قَالَ : اَنَا سَعْدٌ قَالَ : "مَاجَاءَ بِكَ؟" قَالَ : وَقَعَ فِيْ نَفْسِيْ خَوْفٌ عَلىٰ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجِئْتُ أَحْرُسُه، فَدَعَالَه رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ نَامَ. (رواه البخارى و مسلم)

(2069/118) Sayyidah Ayshah رضی الله عنها reported that when Allah's Messenger ﷺ came to Madinah (after a battle), he could not sleep one night (perhaps fearing somethnig). He said, "Would that a brave man came in to guard!" They heard at the same time sound of weapons and the Prophet ﷺ asked, "Who is that?" and Sa'd replied that he was there. The Prophet ﷺ asked, "Why are you here at this time?" He said, "I sensed fear for you (lest an enemy may hurt you) so I came to guard you." The Prophet ﷺ then prayed for him and slept peacefully.

(Saheeh Bukhari, Saheeh Muslim).

**Commentary:** When anyone develops a love for another for the sake of Allah then it happens that the condition of his love's heart reflects on him. The case of Sayyidina Sa'd ibn Waqqas رضي الله عنه is an example. The Prophet ﷺ had become restless and hoped for a guard to stand for him and Sa'd's رضي الله عنه heart received that reflection. Indeed, his love of the Prophet ﷺ for Allah's sake was a great blessing of Allah on him and a great excellence.

(٢٠٧٠/١١٩) عَنْ قَيْسِ بْنِ أَبِيْ حَازِمٍ، قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِيْ وَقَّاصٍ يَقُوْلُ: إِنِّيْ لَاَوَّلُ رَجُلٍ مِّنَ الْعَرَبِ رَمىٰ بِسَهْمٍ فِيْ سَبِيْلِ اللّٰهِ وَرَأَيْتُنَا نَغْزُوْ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَا لَنَا طَعَامٌ اِلَّا الْحُبْلَةُ وَوَرَقُ السَّمُرِ، وَاِنْ كَانَ أَحَدُنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ مَالَه' خِلْطٌ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُنِيْ عَلَى الْاِسْلَامِ' لَقَدْ خِبْتُ اِذًا وَضَلَّ عَمَلِيْ، وَكَانُوْا وَشَوابِهِ اِلىٰ عُمَرَ، وَقَالُوْا: لَايُحْسِنُ يُصَلِّيْ (رواه البخارى ومسلم)

(2070/119) Qays ibn Abu Hazim said that he heard Sa'd ibn Abu

Waqqas ﷺ say. "I was the first man among the Arabs to shoot an arrow in Allah's path (against Islam's enemies). I saw myself and my friends the other Companions that we took part in jihad with Allah's Messenger ﷺ (against enemies of Islam) while we had nothing to eat except the fruit and leaves of mimosa and (because of this diet) we passed stool like sheep's in small pieces (very dry). And, now, the Banu Asad reprove me about Islam and I feel a loser and hopeless and all my deeds seem fruitless." (The fact was that) the members of Banu Isra'il had complained to Sayyidina Umar that Sa'd did not perform salah properly. (Saheeh Bukhari, Saheeh Muslim)

**Commentary:** Sayyidina Umar ﷺ as Khalifah had appointed Sayyidina Sa'd ibn Abu Waqqas ﷺ as governor of Kufah which made him responsible to lead the men in salah, too. Sayyidina Zubayr ibn Awwam's grandfather was Asad. Hence, all his clan was known as Banu Asad. Some of them complained to Sayyidina Umar ﷺ that Sa'd ﷺ did not offer prayers properly. He wrote to him that he had received a complaint about him and he naturally felt bad about it. The words he spoke are found in the Hadith. He recollected that he was the first archer for Islam in the first year of *hijrah* when the Prophet ﷺ had sent him with a party to fight *jihad*. He also recollected how he and other Companions ﷺ lacked provision fit for human beings yet were steadfast in *jihad*. He then lamented that if the complaint against him was genuine then he was absolutely a failure losing his past deeds.

Salah is the first and basic essential of faith. So, Sa'd ﷺ regarded the complaint that he did not perform prayers properly as improper observance of Islam. Sayyidina Sa'd ibn Abu Waqqas ﷺ sent a reply to the Khalifah that he observed salah exactly as he had seen the Prophet ﷺ observe it and Sayyidina Umar ﷺ confirmed to him that he had a similar impression about him but had informed him of the complaint as a matter of protocol, and he rejected the complaint of Banu Asad.

We learn from this Hadith that it is proper for a man, if he finds it necessary, to recall his efforts for Islam. This is not arrogance and egoism which are disallowed.

We mention some things about Sayyidina Sa'd ﷺ which are found in authentic Ahadith in different ways.

He disclosed it on his own that he was the third person to accept the Prophet's call to Islam. He was a young man of only seventeen summers. His mother applied extreme pressure on him that he should not relinquish the religion of his forefathers. When he did not obey her, she vowed not to eat or drink anything unless he submitted to her. She did not take anything for many days and fainted three times, meanwhile. But, while Sayyidina Sa'd ﷺ tried to reconcile her, he was not prepared to forsake Islam. According to a report in Saheeh Muslim, this verse was revealed on the occasion:

"وَاِنْ جَاهَدَاکَ عَلیٰٓ اَنْ تُشْرِکَ بِیْ مَالَیْسَ لَکَ بِهٖ عِلْمٌ فَلاَ تُطِعْهُمَا وَصَاحِبْهُمَا فِی الدُّنْیَا مَعْرُوْفًا" (لقمٰن ۳۱:۱۵)

{but if they strive (to compel) you to associate with Me that of which you have no knowledge, then obey them not, yet keep honourable company with them in this world.} (Luqman, 31:15) (part of it is also in *al-Ankaboot* verse 8)

It is also known about him that he had sworn allegiance to Sayyidina Ali ﷺ after the martyrdom of Sayyidina Uthman ﷺ but when a civil strife took place because of the innocent martyrdom of Sayyidina Uthman ﷺ, he resolved to keep himself away from that. When Sayyidina Ali ﷺ, or his men, tried to win him over to their side, he said, "Get me a sword that will kill a disbeliever but be ineffective on a Believer." Further, not only did he keep himself aloof from the in-fighting but he also went away from Madinah to Wadi Aqeeq where he built his home on his land and took his family there so that he would also not receive news of the fighting.

Iraq and all of Faris (Iran) was conquered under his command.

He died in 55 AH in the times of Sayyidina Mu'awiyah at his house in Wadi Aqeeq and his body was brought to Jannat ul-Baqee' in Madinah for burial. He was the last of the 'ten with glad tidings' to die. رضی اللہ عنہ وارضاہ

## Sa'eed Ibn Zayd ﷺ

(۲۰۷۱/۱۲۰) عَنْ سَعِیْدِ بْنِ زَیْدِ بْنِ عَمْرِوبْنِ نُفَیْلٍ اَنَّهٗ قَالَ : اَشْهَدُ عَلَی التِّسْعَةِ اَنَّهُمْ فِی الْجَنَّةِ، وَلَوْ شَهِدْتُّ عَلَی الْعَاشِرِ لَمْ آثِمْ، قِیْلَ: وَکَیْفَ ذَاکَ،

قَالَ: كُنَّا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِحِرَاءَ، فَقَالَ : اُثْبُتْ حِرَاءُ فَإِنَّهُ لَيْسَ عَلَيْكَ اِلَّا نَبِيٌّ اَوْصِدِّيْقٌ اَوْشَهِيْدٌ، قِيْلَ : وَمَنْ هُمْ؟ قَالَ، رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَبُوْبَكْرٍ، وَعُمَرُ، وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدٌ وَعَبْدُالرَّحْمٰنِ بْنُ عَوْفٍ، قِيْلَ : فَمَنِ الْعَاشِرُ؟ قَالَ اَنَا. (رواه الترمذى)

(2071/120) Sayyidina Sa'eed ibn Zayd ibn Amr ibn Nufayl ﷺ said, "I give testimony for nine people that they will go to Paradise and if I give the same testimony about a tenth man that he will be admitted to Paradise then I will not be a sinner." He was asked how was that and on what basis he said that. So, Sa'eed said, "We were on the mountain Hira with the Prophet ﷺ (and it shook). The Prophet ﷺ said to it that it should still down for there was on it eitht a Prophet or a Siddiq (truthful one) or a martyr." He was then asked who were there with him and he said, "(Besides) the Prophet ﷺ, Abu Bakr, Umar, Uthman, Ali, Talhah, Zubayr and Sa'd (Ibn Abu Waqqas) and Abdur Rahman ibn Awf." He was asked who the tenth man was, and he said, "I myself." (Jami' Tirmizi)

**Commentary:** We have read the Hadith that names the ten who were given the glad tidings (ashrah mubash sharah). While the nine names are common to that Hadith and this one, the tenth in the former is Sayyidina Abu Ubaydah ibn Jarrah ﷺ. I suppose that Abu Ubaydah ibn Jarrah ﷺ was not present at the Mount Hira.

The other difference is that in the earlier Hadith narrated by Abdur Rahman ibn Awf ﷺ the Prophet ﷺ named the ten men and said that they would go to Paradise but in this Hadith he did not call any name and said nothing apart from, "O Hira, be still! At the moment a Prophet, a Siddiq and a martyr are over you." The rest is the statement of Sayyidina Sa'eed ﷺ that there were nine Companions with the Prophet ﷺ at that time and he named them. He was confident on the basis of the Prophet's sayings that, indeed, all of them would go to Paradise and so bore testimony for that because there is no doubt that a Prophet, a siddiq and a martyr would be admitted to Paradise. Of course, the Prophet ﷺ was there, Sayyidina Abu Bakr ﷺ was a siddiq — in fact a great siddiq, Sayyidina Umar ﷺ, Uthman ﷺ, Ali ﷺ, Talhah ﷺ, Zubayr ﷺ — five of them — were martyrs, while the remaining

Sayyidina Abdur Rahman ibn Awf ؓ, Sa'd ibn Abu Waqqas ؓ and Sa'eed ibn Zayd ؓ were also siddiq (the truthful ones).

As for Sayyidina Sa'eed ibn Zayd ؓ, we know his position from a Hadith in this very series in the *Kitab al-Mu'amlaat* concerning usurption. One of its narrators was Sayyidina Sa'eed ؓ ibn Zayd himself. It would not be incongruous if we reproduce it here:

{A woman (named Arwa) filed a petition in the times of Sayyidina Mu'awiyah ؓ before Sayyidina Marwan, the governor of Madinah, against this very Sa'eed ibn Zayd that he had usurped some of her land. Sayyidina Sa'eed ibn Zayd ؓ was much grieved at the false accusation. He said to Marwan:

" قَالَ:اَنَا اَنْتَقِصُ مِنْ حَقِّهَا شَيْئًا اَشْهَدُ لَسَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ: مَنْ اَخَذَ شِبْرًا مِّنَ الْاَرْضِ ظُلْمًا فَاِنَّهٗ يُطَوَّقُهٗ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ اَرْضِيْنَ"

"Will I take away the land of this woman? I bear witness that I have heard the Messenger of Allah say: If anyone takes a span of land wrongfully it will be tied round him like a necklace to a depth of seven earths."

Sayyidina Sa'eed ؓ related this Hadith with such a sincere heart and in such a way that Marwan was deeply impressed and said, "I no more ask you for an evidence or proof." Then Sayyidina Sa'eed ؓ made a supplication (with a pained heart) against the woman, "O Allah, if this woman has accused me falsely then deprive her of the sight of her eyes and let her land be the site of her grave." (Sayyidina Urwah the narrator said:) Then this prayer did materialise and I saw the woman with my own eyes she turned blind in her old age and used to say that Sa'eed's curse fell on her. One day as she was walking on her land she fell into a ditch and died, that became her grave."}

(Saheeh Bukhari, Saheeh Muslim)

May Allah cause us to learn from this incident.

## Abu Ubaydah Ibn Jarrah ؓ

(٢٠٧٢/١٢١) عَنْ اَنَسٍ قَالَ : قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ "لِكُلِّ اُمَّةٍ اَمِيْنٌ وَاَمِيْنُ هٰذِهِ الْاُمَّةِ اَبُوْعُبَيْدَةَ بْنُ الْجَرَّاحِ. (رواه البخاری ومسلم)

(2072/121) Sayyidina Anas ﷺ reported that Allah's Messenger ﷺ said, "Every *ummah* has an *ameen* (a true worthy man) and the ameen of my ummah is Abu Ubaydah ibn Jarrah ﷺ."

(Saheeh Bukhari, Saheeh Muslim)

**Commentary:** We have explained earlier in this book that the word *amanat* is used in the Qur'an and Ahadith in a wide sense. It is to discharge faithfully the responsibilites on oneself regarding right of Allah and fellow-creatures.

This Hadith tells us that Allah had distinguished Sayyidina Abu Ubaydah ﷺ in this character.

(٢٠٧٣/١٢٢) عَنْ حُذَيْفَةَ قَالَ جَاءَ اَهْلُ نَجْرَانَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا: يَارَسُوْلَ اللّٰهِ ابْعَثْ اِلَيْنَا رَجُلاً اَمِيْنًا، فَقَالَ لَاَبْعَثَنَّ اِلَيْكُمْ رَجُلاً اَمِيْنًا حَقَّ اَمِيْنٍ، فَاسْتَشْرَفَ لَهَا النَّاسُ، قَالَ فَبَعَثَ اَبَا عُبَيْدَةَ بِنَ الْجَرَّاحِ. (رواه البخارى ومسلم)

(2073/122) Sayyidina Huzayfah ibn al-Yamaan ﷺ said that the people of Najran came to Allah's Messenger ﷺ and requested him to appoint an *ameen* over them and send him to them. He said, "I will appoint an *ameen* who is genuinely trustworthy." The people looked expectantly to be appointed but he (appointed and) sent Abu Ubaydah ibn Jarrah, to Najran.

(Saheeh Bukhari, Saheeh Muslim)

**Commentary:** Najran was a place between Yaman and Shaam and the Hijaz. The central city was called Najran. It was overtaken in 10 AH. Majority of its people were Christians and it was a centre of Christianity. At their request for a trustworthy person, the Prophet ﷺ sent Sayyidina Abu Ubaydah ibn Jarrah ﷺ as their ruler and governor. This Hadith is also found in *Kanz ul-Ummal* on the authority of Musnad Ahmad and a number of other books. According to these books, the Prophet ﷺ replied to their request "لَاَبْعَثَنَّ اِلَيْكُمْ اَمِيْنًا حَقَّ اَمِيْنٍ اَمِيْنًا حَقَّ اَمِيْنٍ، اَمِيْنًا حَقَّ اَمِيْنٍ" that he would send to them a trustworthy man and repeated the words "اَمِيْنًا حَقَّ اَمِيْنٍ" three times (trustworthy man, genuinely trustworthy). This obviously amplified his character as *ameen*.

(٢٠٧٤/١٢٣) عَنِ ابْنِ اَبِىْ مُلَيْكَةَ قَالَ: سَمِعْتُ عَائِشَةَ وَسُئِلَتْ: مَنْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُسْتَخْلِفًا لَوِاسْتَخْلَفَه‘؟ قَالَتْ اَبُوْبَكْرٍ، فَقِيْلَ:

ثُمَّ مِنْ بِعْدَ اَبِى بَكْرٍ؟ قَالَتْ: عُمَرُ، قِيْلَ : مَنْ بَعْدَ عُمَرٍ؟ قَالَتْ: اَبُوْعُبَيْدَةَ بْنُ الْجَرَّاحِ. (رواه مسلم)

(2074/123) Ibn Abu Mulaykah said that he heard that Sayyidah Ayshah رضى الله عنها was asked, "If Allah's Messenger had appointed a Khalifah after him then whom would he have named?" She said, "Abu Bakr." She was asked, "Who next?" She said, "Umar". She was then asked whom would he have appointed after him, and she said, "Abu Ubaydah ibn Jarrah."
(Saheeh Muslim)

**Commentary:** Certainly, Sayyidah Ayshah رضى الله عنها knew the Prophet's ﷺ mind more than anyone else. She came to this conclusion on seeing the Prophet's ﷺ dealing with her father, with Sayyidina Umar ؓ and with Sayyidina Abu Ubaydah ibn Jarrah ؓ. In fact, he had declared his choice of Sayyidina Abu Bakr ؓ and we have seen a Hadith in the section on his illness and death that he asked for Sayyidina Abu Bakr ؓ and his son Abdur Rahman ؓ to be invited so that he may dictate his instructions on the Khalifah (his successor). But soon he did not think that necessary, saying, "Allah and the Believers will not accept anyone but Abu Bakr." Then her opinion about Sayyidina Umar ؓ as the second caliph also was proved correct.

The following event is recorded in Kanz ul-Ummal on the authority of Musnad Ahmad and Ibn Jarir and others. After Shaam was overrun by the Muslims, Sayyidina Umar ؓ set on a visit to it. On the way, at Sargh, he was told that the place was overtaken by pestilence and people were dying in large numbers. They tried to disuade him from going to Shaam but he did not listen to them and said:

"If my time has come and Abu Ubaydah survives me then I will appoint him Khalifah after me. And if Allah asks me why did you appoint Abu Ubaydah Khalifah of the *ummah* of Muhammad, I will submit that I had heard Allah's Messenger say: every Prophet has an

اِنْ اَدْرَكَنِىْ اَجَلِىْ وَاَبُوْعُبَيْدَةَ بْنُ الْجَرَّاحِ حَىٌّ اِسْتَخْلَفْتُهُ فَاِنْ سَأَلَنِىَ اللّٰهُ لِمَ اسْتَخْلَفْتَهُ عَلٰى اُمَّةِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُلْتُ : اِنِّىْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ : اِنَّ

لِكُلِّ نَبِيٍّ اَمِيْنًا وَّاَمِيْنِىْ اَبُوْعُبَيْدَةَ ابْنُ الْجَرَّاحِ.

*ameen* and my *ameen* is Abu Ubaydah."
(Kanz ul-Ummal, v13 p215)

However, Allah had decreed that Sayyidina Umar ﷺ should return from the journey sound and healthy but Sayyidina Abu Ubaydah ﷺ should fall fictim to plague and die:

"وَكَانَ اَمْرُ اللّٰهِ قَدَرًا مَّقْدُوْرًا." (الاحزاب ٣٣:٣٨)

{And the commandment of Allah is a decree, decreed absolutely.} (al-Ahzab, 33:38)

In a version in Kanz ul-Ummal, Sayyidina Umar ﷺ is reported to have said:

لَوْ اَدْرَكْتُ اَبَاعُبَيْدَةَ ابْنَ الْجَرَّاحِ لَاسْتَخْلَفْتُهُ وَمَا شَاوَرْتُ، فَاِنْ سُئِلْتُ عَنْهُ قُلْتُ: اِسْتَخْلَفْتُ اَمِيْنَ اللّٰهِ وَاَمِيْنَ رَسُوْلِهِ

"If I had Abu Ubaydah, I would have nominated him Khalifah after me, and I would not have consulted anyone. If I was asked about it then I would have said that I had nominated one who was *ameen* in the sight of Allah and His Messenger."

It seems that he spoke in this way after he was wounded by Abu Lu Lu Majoosi and had no hope to survive. But Allah knows best.

In short, these sayings of Sayyidina Umar ﷺ confirm the opinion of Sayyidah Ayshah رضی اللہ عنہا about the *Khilafat* (caliphate). Indeed, Abu Ubaydah enjoyed a high station.

رضی اللہ عنہ وارضاہ

# EXCELLENCE OF THE PEOPLE OF THE PROPHET'S HOUSE (His Wives & Children)

It is a fact, and there is no doubt in it, that the word اهل البيت (*ahl ul-bayt*, people of the house) is used in the Qur'an for the Prophet's ﷺ wives. In the fourth *ruku'* (section) of *surah al-Ahzab* the words, after the Prophet's wives are given instructions, are:

"اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا"

(الاحزاب ٣٣:٣٣)

{Allah only desires to take away from you all abomination, O people of the Household (of Muhammad), and to purify you with a thorough purifying.} (33:33)

Even one with an elementary knowledge of Arabic will conclude on reading this *ruku'* of *surah al-Ahzab* that the word *ahl ul-bayt* is used only for the wives of the Prophet ﷺ, and he will have no doubt about it. However, it is very surprising that we Muslims who believe in the Qur'an do not think of his wives in the least on hearing this word but we picture his daughter, Sayyidah Fatimah رضی الله عنها, her husband, Sayyidina Ali ؓ and the offspring of both of them.

This word (*ahl ul-bayt*) is found, besides *surah al-Ahzab*, in the sixth *ruku'* of *surah Hud*. The background is that Sayyidina Ibrahim ؑ was past the age when he could father children and he had no child, but a group of angels sent by Allah gave him and his wife Sayyidah Sarah عليها السلام, glad tidings of a son. Sayyidah Sarah said in surprise:

"ءَاَلِدُ وَاَنَا عَجُوْزٌ وَّهٰذَا بَعْلِيْ شَيْخًا" (هود ١١:٧٢)

{Shall I said I bear a child when I am an old woman, and this my husband is an old man?} (11:72)

The angels replied:

اَتَعْجَبِيْنَ مِنْ اَمْرِاللّٰهِ رَحْمَةُاللّٰهِ وَبَرَكَاتُه‘عَلَيْكُمْ اَهْلَ الْبَيْتِ اِنَّه‘حَمِيْدٌ مَجِيْدٌ

(هود ۱۱:۷۳)

{What, do you wonder at Allah's command? The mercy of Allah and His blessings be upon you, O (people of the household) *ahl-ul-bayt*! Surely, He is Praiseworthy, Glorious} (11:73)

Obviously, Sayyidah Sarah, the wife of Sayyidina Ibrahim ﷺ, is addressed here.

One who is aware of the Arabic idiom knows that the first person in the scope of anyone's *ahl ul-bayt* (people of the house) is a man's wife. We do not use *ahl ul-bayt* (people of the house-hold) for a mother, sister, daughters and their children — not even in Persian (*ahle Khanah*) or Urdu (*gharwalon*). In short, there is no possibility of doubt that the word *ahl ul-bayt* (people of the household) is used in the Qur'an for the Prophet's ﷺ wives رضی الله عنهن and they are the first people covered by its implication. However, it is proved in the Ahadith that when the foregoing verse of al-Ahzab was revealed:

"اِنَّمَا يُرِيْدُاللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا"

(الاحزاب ۳۳:۳۳)

the Prophet ﷺ took his daughter, Sayyidah Fatimah رضی الله عنها, both her sons Sayyidina Hasan ﷺ and Sayyidina Husayn ﷺ, and her husband — his own paternal cousin — into a blanket and made this supplication: "اَللّٰهُمَّ هٰؤُلَآءِ اَهْلُ بَيْتِىْ فَاذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيْرًا" (O Allah, these too are my *ahl ul-bayt*, purify them a thorough purifying). Without doubt, his prayer was granted. These people were then included in the choicest blessings of Allah mentioned in the verse of *Al-Ahzab* on the Prophet's wives as *ahl-ul-bayt*, and they were also included in the application of the word *ahl ul-bayt*, itself. On this basis, these people too are included in the word ahl ul-bayt. However, this word is used in the Qur'an only for the Prophet's wives, and they alone are the first in its scope.

Nevertheless, it is neither linguistically correct nor known from the Qur'an to exclude the Prophet's ﷺ wives رضی الله عنهن from the application of *ahl ul-bayt* (people of the household) or to include only his one daughter, one son-in-law and two grandsons. Rahter,

the conspiracy of the artists of a sect has let this wrong meaning to be commonly accepted by the *ummah* (as correct). Like many other wrong beliefs this wrong meaning has gained general acceptance. The position is that even the educated among us do not include the Prophet's ﷺ wives in the word *ahl ul-bayt* although according to the Qur'an they are the first within its scope of meaning.

With the intention to give currency to the correct meaning of ahl ul-bayt, I have decided to write down the virtues of the wives of the Prophet ﷺ and his offspring under the caption *ahl bayt an nabawi* (the people of the Prophet's household). وَاللّٰهُ الْمُوَفِّقُ وَهُوَ الْمُسْتَعَانُ.

## The Pure Wives

We learn from authentic reports of Hadith and seerah that the wives of the Prophet ﷺ — that is, those who had marriage ties with him for a little or long period — were eleven in number. Their names are:

1. Sayyidah Khadijah رضى الله عنها bint Khuwaylid.
2. Sayyidah Sawdah رضى الله عنها bint Zam'ah.
3. Sayyidah Ayshah رضى الله عنها bint Abu Bakr.
4. Sayyidah Hafsah رضى الله عنها bint Umar.
5. Sayyidah Zaynab رضى الله عنها bint Khuzaymah.
6. Sayyidah Umm Salamah رضى الله عنها
7. Sayyidah Zaynab رضى الله عنها bint Jahsh.
8. Sayyidah Umm Habibah رضى الله عنها
9. Sayyidah Juwayriyah رضى الله عنها bint al-Harith.
10. Sayyidah Safiyah رضى الله عنها bint Huyayy.
11. Sayyidah Maymunah رضى الله عنها

Sayyidah Khadijah رضى الله عنها and Sayidah Zynab رضى الله عنها bint Khuzaymah died during the Prophet's lifetime. Apart from these eleven, some reports suggest that he also married Rayhanah bint Sham'oon of the Banu Qurayzah. She was among the cpatives when the Prophet ﷺ crushed the rebellion of the Jews of Banu Qurayzah and she had accepted Islam. She was set free and the Prophet ﷺ married her. Some other reports, however, maintain that she was the Prophet's ﷺ maid-slave, and she died a few days before the Prophet's ﷺ death, or — according to another report — after the *Hajjat ul-Wada'*.

## The Honour of Being Prophet's Wife

Indeed, by itself it is an excellence for them who were the Prophet's ﷺ wives and the greatest of Allah's blessings. This was available to all his wives equally in spite of differences in their social status, just as the commands of Allah for them were equally applicable to them. The Qur'an has said about them "وَأَزْوَاجُهُ أُمَّهَاتُهُمْ" (and his wives are their mothers) and thus distinguished them as mothers of all Believers. Thus it is unlawful for every member of the Prophet's ﷺ *ummah* to marry anyone of them after his death in the same way as it is unlawful for one to marry one's real mother. I will now write down, *Insha Allah*, necessary introduction and details and merits of each one of them, how they came into marriage with the Prophet ﷺ, and a short biography till death. The doubts that devilish minds create in this regard about the many wives will also be set at rest, Insha Allah, on reading these accounts.

## Sayyidah Khadijah رضی الله عنها

She was the first fortunate woman to be taken as a wife by the Prophet ﷺ. Her father was a rich and respectable trader of Makkah. He was Khuwaylid ibn Asad. She had been married to Abu Halah Tamimi and she had two sons (halah and Hind) from him. When Abu Halah died, she married Ateeq ibn Aabid Makhzumi and had a daughter from him. Ateeq also died soon. Her father, Khuwaylid, died when she was about 36 years old and she was thus burdened with commercial responsibilities. In Makkah, the trading community also appointed their managers on profit-sharing basis (which is known as *mudaribat*). So, she also resorted to this method.

The Prophet's ﷺ integrity and honesty was well-known in Makkah and he was called *al-ameen*, the trustworthy. Hence, Sayyidah Khadijah رضی الله عنها proposed to place him in the care of her merchandise being sent to Shaam at double the share given to others. He consulted his paternal uncle, Abu Talib, and accepted the offer. She also sent with him her slave, Maysarah. Allah blessed the earnings from the trade journey and the Prophet ﷺ brought back profit equal to twice the normal earnings. Besides,

Maysarah commended his good manners and related to her the extraordinary charismas he had witnessed at the Prophet's ﷺ hands, or for him.

## Marriage

Sayyidah Khadijah was a wealthy woman, beautiful, well-mannered, generous and chaste. That is why she was known as *Tahirah*. Many nobles of Quraysh proposed marriage, but she had decided to live the rest of her life by herself. However, she was impressed by Maysarah's report about the Prophet ﷺ and wished to marry him. She confided with one Nafisah bint Umayyah whose account of the proposal is: I asked the Prophet ﷺ why he did not marry anyone and he said that he was not well-off to be able to begin a married life. I asked him what he would say if a rich beautiful woman willing to support him proposed marriage with him. When he asked who that could be, I told him about Khadijah. He got his uncle Abu Talib's permission and accepted the proposal. Then I brought them together to discuss the proposal. After that the elders of the two sides met and the marriage was finalised at Khadija's house. The Prophet ﷺ had come with Abu Talib and Hamzah and other elders while her uncle Amr ibn Asad acted as attorney for her. He was twenty-five years old and Khadijah was forty years old. This was the Prophet's ﷺ first marriage, performed about fifteen years before Prophethood.

## Children

A son was born to them (five years later, according to a source) and he was named Qasim. This also gave the Prophet the Kunyah Abul Qasim. But, Qasim died in infancy. Then Zaynab was born. Both these children were born before Prophethood. Abdullah was their next son born after Prophethood was bestowed on him and, therefore, he is also known as Tayyib and Tahir but he too died in infancy. Three daughters were born after him, Ruqayyah Umm Kulthoom and Fatimah. We will read more about the four daughters under the caption of the Prophet's children.

## Characteristics of Sayyidah Khadijah رضی الله عنها

The Quraysh and, in fact, all Makkans generally were idol-worshipper. They were not prepared to hear anything against idol-worship but, in that period of Ignorance, there were a handful of people who detested idol-worship. Sayyidah Khadijah رضی الله عنها was one of them. She was the only woman who stayed away from idol-worship.

Allah had blessed her with abundant wealth which she placed at the Prophet's ﷺ disposal setting him at rest on this account. This is what the verse 8 of *surah ad-Duha* of the Quran refers to

وَوَجَدَكَ عَآئِلًا فَاَغْنٰی (الضحیٰ ۹۳:۸)

{And He found you destitute, so He enriched (you)}

Also, she had a slave Zayd ibn Harithah who was attached to the Prophet ﷺ who, in turn, showed him much compassion. So, she handed over Zayd to her husband. He set him at liberty and, according to Arab custom of the times adopted him as a son so that he came to be called Zayd ibn Muhammad.

When fifteen years after the marriage Prophethood was bestowed on him, and he underwent extraordinary feelings, Sayyidah Khadijah رضی الله عنها lent him full support. She comforted him and she also took him to her cousin Waraqah ibn Nawfal who was a true monotheist Christian and a scholar of Torah and Injeel and who confirmed to the Prophet ﷺ that he indeed was a Prophet of Allah. Sayyidah Khadijah accepted what he said and her experience of fifteen years with the Prophet ﷺ left her in no doubt about him.

Then, when at the command of Allah he invited people to Islam and they showed hostility to him, Sayyidah Khadijah رضی الله عنها not only sympathised with and comforted him but also shared with him his difficulties. When the cruel Makkans restricted the Prophet ﷺ and the Banu Hashim, whether they were believers or not, within Sha'b Abu Talib and denied them provision, she stayed with him although she could have lived in the comfort of her home.

Sayyidah Khadijah lived with the Prophet ﷺ for twenty five years as his wife. During this time, the Prophet ﷺ did not take a second wife. She died in the tenth year of Prophethood, about three

years before hijrah, in Ramadan at the age of 65.

Salah was not prescribed till then and the salah of funeral too was not observed. The Prophet ﷺ lowered her in the grave.

## Her Excellences

(٢٠٧٥/١٢٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ : أَتىٰ جِبْرِيْلُ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ "يَارَسُوْلَ اللّٰهِ هٰذِهِ خَدِيْجَةُ قَدْ أَتَتْ مَعَهَا إِنَاءٌ فِيْهِ إِدَامٌ وَطَعَامٌ، فَإِذَا أَتَتْکَ فَاقْرَأْ عَلَيْهَا السَّلَامَ مِنْ رَّبِّهَا وَمِنِّىْ وَبَشِّرْهَا بِبَيْتٍ فِى الْجَنَّةِ مِنْ قَصَبٍ لَاصَخَبَ فِيْهِ وَلَا نَصَبَ" (رواه البخارى و مسلم)

(2075/124) Sayyidina Abu Hurayrah ؓ reported that Jibreel ؑ came to the Propeht ﷺ and said, "O Messenger of Allah! This is Khadijah (coming here). She has brought a vessel containing condiments and food. When she is here, give her *salaam* from her Lord and from me, and convey to her glad tidings that in Paradise she will have a house of brilliant pearls and there will be no clamour and noise and no toil and labour."

(Saheeh Bukhari, Saheeh Muslim)

**Commentary:** The Hadith does not tell us where it was that Sayyidina Jibreel ؑ came and when.

Ibn Hajar has suggested on the basis of a version of Tabarani that the arrival of Jibreel ؑ referred to here followed his first arrival at the cave in Hira mentioned by us in Kitab al-Manaqib, under begining of revelation. We also learn from this that the Prophet's seculsion in the cave in Hira had not come to an end after that first meeting and after the Prophethood. Also, it is beyond comprehension that the Prophet ﷺ should suddenly give up the practice of seclusion to which he was accustomed for a long period and during which he worshipped Allah, the place where the carrier of wahy, Jibreel ؑ, had brought Allah's words. It was during one of these visits of Prophet ﷺ to the cave that Jibreel ؑ came and informed him that Sayyidah Khadijah رضى الله عنها was bringing him his provision and asked him to convey to her greeting from her Lord and from himself. He also told him about her house in Paradise.

So, we learn of three merits of Sayyidah Khadijah رضى الله عنها

from this Hadith.

1. She was a respectable, rich old woman yet she did not mind preparing food for the Prophet ﷺ and carrying it to him at the cave Hira which was about three miles from Makkah and it was a toilsome climb up to it that would tax even a strong man. (I have had a personal experience too of climbing over it.)

2. She was given salaam from her Lord and from Jibreel عليه السلام.

3. She was told of a house in Paradise which is made of pearls and there is no commotion or toil in it. This is unlike houses in the world where there is much noise and one has to toil much.

(٢٠٧٦/١٢٥) عَنْ عَلِيٍّ (رَضِيَ اللّٰهُ عَنْهُ) قَالَ : سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ: خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ وَخَيْرُ نِسَائِهَا خَدِيْجَةُ بِنْتُ خُوَيْلِدٍ (رواه البخاری و مسلم)

(2076/125) Sayyidina Ali رضي الله عنه said that he heard Allah's Messenger ﷺ say, "The best woman among the women of this (world) is Maryam bint Imran and the best woman among the women of this (world) is Khadijah bint Khuwaylid."

(Saheeh Bukhari, Saheeh Muslim)

**Commentary:** The impression we get from the Hadith that the best of all the women in this world, are Sayyidah Maryam عليها السلام bint Imran, mother of Sayyidina Isa عليه السلام, and Sayyidah Khadijah رضی الله عنها bint Khuwaylid. In that case, both are placed at the same rank. Some exponents hold that Sayyidah Maryam عليها السلام was the best among women of the earlier *ummah* while Sayyidah Khadijah is the best among women of the Prophet's ﷺ *ummah*, and because his *ummah* is the best of all *ummah*, Sayyidah Khadijah is the best of all women of all times. But Allah knows best.

(٢٠٧٧/١٢٦) عَنْ عَائِشَةَ قَالَتْ: مَاغِرْتُ عَلٰى اَحَدٍ مِّنْ نِسَاءِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاغِرْتُ عَلٰى خَدِيْجَةَ وَمَا رَأَيْتُهَا، وَلٰكِنْ كَانَ يُكْثِرُ ذِكْرَهَا، وَرُبَّمَا ذَبَحَ الشَّاةَ ثُمَّ يُقَطِّعُهَا أَعْضَاءً، ثُمَّ يَبْعَثُهَا فِىْ صَدَائِقِ خَدِيْجَةَ فَرُبَّمَا قُلْتُ لَهُ: كَاَنَّهُ لَمْ تَكُنْ فِى الدُّنْيَا اِمْرَأَةٌ اِلَّا خَدِيْجَةُ، فَيَقُوْلُ: اِنَّهَا كَانَتْ، وَكَانَتْ، وَكَانَ لِىْ مِنْهَا وَلَدٌ (رواه البخاری ومسلم)

(2077/126) Sayyidah Ayshah رضى الله عنها said, "I was not jealous of any of the Prophet's wives as I was of Khadijah رضى الله عنها although I had never seen her. The Prophet ﷺ remembered her much and mentioned her frequently. Sometimes he would slaughter sheep, cut into pieces and send them to Khadijah's friends. I would say sometimes, 'There is only the woman Khadijah in this world', and he would say, 'She was like this and like this, and my children were born to her."

(Saheeh Bukhari, Saheeh Muslim)

**Commentary:** Of the excellent manners of the Prophet ﷺ was one that he recognised and acknowledged favours. Sayyidah Khadijah رضى الله عنها had been of great service to the Prophet ﷺ and had given him much encouragement in the initial stages of his mission. She had also shared his problems and had faced suffering too. Thus it was her right that the Prophet ﷺ should remember her and mention her to his other wives and other people. Sayyidah Ayshah رضى الله عنها has confesed her own weakness in envying Sayyidah Khadijah رضى الله عنها though she had not even seen her, but the Prophet ﷺ assured her that his first wife was a fine woman who had given him children too. The Prophet ﷺ had no children by any other wife.

We must mention here that the Prophet ﷺ had a son by Sayyidah Mariah رضى الله عنها Qubtiyah named Ibrahim. However, he died in infancy at the age of a year and a half, and Sayyidah Mariah رضى الله عنها was not one of his wives. She was his maid-slave sent to him by Muququis the ruler of Iskandaryah as part of his gifts to the Prophet ﷺ. After the birth of Ibrahim, she became *umm walad* according to the *Shari'ah* of Islam. She died five years after the death of the Prophet ﷺ in the times of Sayyidina Umar رضي الله عنه.

## Sayyidah Sawdah Bint Zam'ah رضى الله عنها

When the Prophet ﷺ invited the people to shun idol-worship and join Islam, he faced stiff opposition from the Makkans except from a few sound-natured people who accepted his invitation in the initial stage. Sawdah bit Zam'ah Aamiriyah was one of them. She had been married to her paternal cousin, Sakhran, who was hostile to the Prophet ﷺ. Sayyidah Sawdah رضى الله عنها thought it wise not to disclose her faith and acceptance of Islam. However, she did

seize opportunities to put in a word here and there about Islam so that gradually her husband also submitted and became a Muslim. Then both of them publicly proclaimed their belief in Islam whereafter they too became targets of Quraysh persecution so that the Prophet ﷺ advised them to migrate to Ethiopia. Sakram died there after a few years and she came back to Makkah to live with her father.

In the tenth year of Prophethood when Sayyidah Khadijah رضی الله عنها died, the Prophet ﷺ was much grieved. Also, he had no one to look after four young daughters. Khawlah bint Hakim the wife of Uthman ibn Maz'oom suggested to him that he should marry Sawdah bint Zam'ah, a widow and an old woman. The Prophet ﷺ decided to marry her, keeping in view her strong faith and practice of Islam. He asked Khawlah to make the proposal for him. Sawdah willingly accepted the proposal but suggested that she should talk to her father, Zam'ah. When Khawlah met him, he too accepted the proposal and invited the Prophet ﷺ and gave away his daughter in marriage. She was about 50 years old. For three years till the hijrah she was the lone wife of the Prophet ﷺ. She was wise, content, unconcerned with worldly matters and very generous.

After the Prophet's ﷺ death Sayyidina Abu Bakr رضي الله عنه and Sayyidina Umar رضي الله عنه treated her with much respect. Sayyidina Umar رضي الله عنه once sent her a bag full of dinars. She asked the man who bad brought the bag if it contained dates and when he said that it was full of dinars, she said, "We could have eaten dates." She took the bag and disbursed the money among the needy.

She died towards the end of Sayyidina Umar's رضي الله عنه Khalifah in 22 AH at the age of 75 years. رضی الله عنها وارضاها

## Sayyidah Ayshah رضی الله عنها

She was born in the fourth year of Prophethood. She was the daughter of Sayyidina Abu Bakr رضي الله عنه, the first of the Believers. Her mother was Umm Rooman was also among the first believing women. She is the only of the Prophet's ﷺ wives whose parents had believed in Islam before their daughter was born. The Prophet ﷺ was shown her face many times in dream as his wife in both the worlds. In the account of Sayyidah Sawdah رضی الله عنها we have

mentioned that Sayyidah Khawlah رضى الله عنها bint Hakim had suggested to the Prophet ﷺ after the death of Sayyidah Khadijah رضى الله عنها that he should marry Sawdah رضى الله عنها. At the same time, she had also suggested the name of Sayyidah Ayshah رضى الله عنها who was then only about six years old while the Prophet ﷺ was over fifty years old. Hence, we have no explanation for the suggestion of Sayyidah Khawlah رضى الله عنها except that she was a means to the fulfilment of divine decree. The narrations suggest that she had not knowledge of the Prophet's dreams, and it was a dream that one does not narrate anyone else. Anyway, she had suggested both names to the Prophet ﷺ and he gave an identical reply that she should convey his proposal to her parents. Sayyidah Khawlah رضى الله عنها went to their home but Sayyidina Abu Bakr ﷺ was not there and when she conveyed the proposal to Umm Rooman رضى الله عنها she was extremely happy. Soon, Sayyidina Abu Bakr ﷺ came home and when he was given the good news, he asked, "Can he marry her when she is his brother's daughter?" (The Arabs did not regard it proper to marry a daughter of an adopted brother.)

When Khawlah رضى الله عنها asked the Prophet ﷺ the question of Sayyidina Abu Bakr ﷺ, he said, "He is my brother in Islam and his daughter is lawful to me." If he was my real brother then it was not lawful for me to marry his daughter. Sayyidina Abu Bakr ﷺ was very happy with the reply but there still was a hitch. Sayyidah Ayshah رضى الله عنها was engaged to Jubayr ibn Mut'im. So Sayyidina Abu Bakr ﷺ went to their home because he did not wish to become a defaulter in this regard. The hostility to Islam during this period was at its peak and when he asked Mut'im what their plans were regarding his daughter. Mut'im's wife was there and she said that she would not like that girl to come to her home anymore because she would bring Islam with her and Mut'im also concurred with her. Sayyidina Abu Bakr ﷺ returned from there and asked Khawlah رضى الله عنها to invite the Prophet ﷺ. When he came the marriage was contracted at the very moment. This was the month of Shawwal. The Prophet ﷺ stayed three years more in Makkah and during this time only Sayyidah Sawdah رضى الله عنها lived with him as his wife looking after domestic affairs by herself. Thirteen

years after Prophethood, he migrated from Makkah at the command of Allah. This journey was undertaken in secret and only Sayyidina Abu Bakr ؓ travelled with him while his wife and children stayed behind in Makkah. When they reached Madinah and had made necessary arrangements of lodging, Sayidina Abu Bakr ؓ sent Abdullah ibn Urayqit to bring his wife and two daughters to Madinah. The Prophet ﷺ sent Zayd ibn Harithah to Makkah to bring his family — wife and Sayyidah Umm Kulthum رضى الله عنها and Sayyidah Ayshah رضى الله عنها — to Madinah. He was having the mosque built and was also having small homes built with it and Sayyidah Sawdah رضى الله عنها stayed in one of these (when she came). Sayyidah Ayshah رضى الله عنها had turned about 9 or 10 years old and Sayyidina Abu Bakr ؓ requested the Prophet ﷺ that if he thought it proper he may take her to his home.[1] The Prophet agreed and she was lodged in one of the homes they had buuilt adjacent to the mosque. It was in Shawwal 1 AH. The Arabs had attached a bad omen to the month of Shawwal, but the Prophet ﷺ married Sayyidah Ayshah رضى الله عنها in this month at Makkah and she was brought to the Prophet's house also in the same month in Madinah. In this way the stigma attached to this month was removed.

## Characteristics

She has the distinction among all wives of the Prophet ﷺ of being in the Prophet's ﷺ company since the age of 9 or 10 years. She benefitted from his teachings and training. She had some other distinctions. The Prophet ﷺ saw her in his dream before the marriage as his wife in this world and the next. She was the only one of his wives never to have married anyone else before she married the Prophet ﷺ. She also had the honour that the Prophet ﷺ received revelation even when he lay on her bed and they had one blanket between them, one of the other wives had this honour. She was the dearest of his wives to him, and her father was the dearest of all persons to him. She was the only one of his wives whose parents (both) were Muhajir. Verses of the Qur'an was also revealed for her absolving her of slanderous charges against her, so

❶. Fath al Bari v15 p 466.

that the said verses would be recited till the Last Day. She was described in these verses as the pure wife of the pure Prophet ﷺ. The last of these verses was:

"أُولَٰئِكَ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ" (سباء ٣٤:٤)

{Those — for them is forgiveness and a generous provision}

(Saba, 34:4)

promising for them forgiveness and abundant provision. She recalled that the Prophet ﷺ spent the whole of the last week of his life at her home with her. The last day of his life was the day reserved for her. In the last moments of his life, her saliva was taken in his mouth and mixed with his saliva.[1] He rested on her chest in the dying moments and she or the angel of death was with him when his soul was taken away. And, finally, her house has become his resting place till the Day of Resurrection, for he is buried there.[2]

## Merits

(٢٠٧٨/١٢٧) عَنْ اَبِىْ مُوْسٰى عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ : "كَمُلَ مِنَ الرِّجَالِ كَثِيْرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَآءِ اِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ وَآسِيَةُ امْرَأَةُ فِرْعَوْنَ، وَفَضْلُ عَائِشَةَ عَلَى النِّسَآءِ كَفَضْلِ الثَّرِيْدِ عَلٰى سَائِرِ الطَّعَامِ.

(رواه البخارى و مسلم)

(2078/127) Sayyidina Abu Musa al-Ash'ary ﷺ reported that the Prophet ﷺ said, "Many men have attained a degree of perfection but among women only Maryam bint Imran and Fir'awn's wife Aasiyah became perfect and Ayshah's excellence over all women is like tharid's over all food."

(Saheeh Bukhari, Saheeh Muslim)

**Commentary:** Obviously all the Prophet's عليهم السلام — whose number is over a hundred thousand according to some reports — all did attain perfection. In the same way, all their disciples and

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❶. We have seen Sayyidah Ayshah's رضى الله عنها Hadith in the account of the Prophet's ﷺ death. Her brother Abdur Rahman رضى الله عنه had come to see him and had a miswaak in his hand. She understood by the Prophet's ﷺ looks that he wanted to use the miswak, so she took it chewed it til it was solt and gave it to the Prophet ﷺ. He used it as he did when he was healthy. Thus her saliva was mixed with the Prophet's.

❷. Zurqani v3 p233.

caliphs, whose number is known only to Allah, were perfect. But this Hadith names only two women to have attained perfection. This is why they are named at the end of surah *at-Tahreem* as examples to be imitated. Some commentators hold that this saying of the Prophet ﷺ refers to the earlier people and so we cannot deduce that no women of this *ummah* attained perfection. In fact, we have seen a Hadith a few pages earlier "خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ وَخَيْرُ نِسَائِهَا خَدِيْجَةُ بِنْتُ خُوَيْلِدٍ" (The best of women in the world is Maryam bint Imran and (also) Khadijah bint Khuwaylid.) In the Hadith under discussion, too, the concluding saying is: "وَفَضْلُ عَائِشَةَ عَلَى النِّسَآءِ كَفَضْلِ الثَّرِيْدِ عَلىٰ سَائِرِ الطَّعَامِ" which means that Allah has given Sayyidah Ayshah such superiority over other women as tharid is superior to all other kind of food. In those times *tharid* was regarded as the most delicious kind of food. Whatever is written about tharid in dictionaries or commentaries on Hadith does not help me to explain this reality. I have often had the opportunity of eating it with Mwlana Husayn Ahmed Madani and I feel that is superior to every other food that we regard excellent in taste, ease in consuming, quick to digest and benefit.

Some scholars contend on the basis of this Hadith that Sayyidah Ayshah رضى الله عنها is more superior and excellent than all other women of past *ummah* and present *ummah*. But if we look at all the Ahadith that describe someone's excellence then the most correct conclusion seems that such excellence is not final but only from one or other angle. For instance, Sayyidah Ayshah رضى الله عنها enjoys superiority over other women in knowledge of commands of *Shari'ah,* jurispoudence and the like. Sayyidah Khadijah رضى الله عنها was superior to other women in characteristics that we have mentioned in the account of her merits. Sayyidah Fatimah رضى الله عنها was not only very dear to the Prophet ﷺ but also possessed the characteristics that we will read in the account of her merits and which put her above other women in those fields.

Apart from this Hadith of Sayyidina Abu Musa al-Ash'ary ﷺ, Saheeh Bukhari has transmitted Sayyidina Anas ﷺ Hadith which only has the concluding portion of this Hadith (فَضْلُ عَائِشَةَ عَلىٰ النِّسَآءِ كَفَضْلِ الثَّرِيْدِ عَلىٰ سَائِرِ الطَّعَامِ) {Superiority of Ayshah ...... kinds of food.}

(۲۰۷۹/۱۲۸) وَعَنْ عَائِشَةَ، قَالَتْ : قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُرِيْتُكِ فِي الْمَنَامِ ثَلاثَ لَيَالٍ، يُجِيئُ بِكِ الْمَلَكُ فِيْ سَرَقَةٍ مِّنْ حَرِيْرٍ، فَقَالَ لِيْ، هٰذِهٖ امْرَأَتُكَ، فَكَشَفْتُ عَنْ وَجْهِكِ الثَّوْبَ فَاِذَا اَنْتِ هِيَ، فَقُلْتُ: اِنْ يَّكُنْ هٰذَا مِنْ عِنْدِ اللّٰهِ يُمْضِهٖ . (رواه البخاری و مسلم)

(2079/128) Sayyidah Ayshah رضی الله عنها said: Allah's Messenger ﷺ said to me, "You were shown to me in a dream three nights. An angel brought you in a silk cloth and said to me, 'This is your wife.' So I removed the cloth from your face and saw that it was you yourself, and I thought that if it was from Allah then He will make it true." (Saheeh Bukhari, Saheeh Muslim)

**Commentary:** The Hadith does not tell us when the Prophet ﷺ saw this dream. It seems that he saw it after the death of Sayyidah Khadijah when he was deeply grieved at her parting, and he worried about the future. Allah showed him the dream to comfort him. She was only a six year old but the Prophet ﷺ had read in her the intelligence and capabilities that she possessed. In this way, the Prophet ﷺ was informed that she would substitute Sayyidah Khadijah رضی الله عنها in the future. But Allah knows best. In the initial days of Prophethood, the Prophet ﷺ was in need of certain characteristics in his wife which Allah placed in Sayyidah Khadijah رضی الله عنها. Then after hijrah in the early Madinan era, certain other qualities were required in his wife. Allah placed in Sayyidah Ayshah رضی الله عنها those very qualities.

After seeing the dream, he said to himself "اِنْ يَّكُنْ هٰذَا مِنْ عِنْدِاللّٰهِ يُمْضِهٖ" (If the dream is from Allah then He will make it a reality.) Some one may say that the dreams of Prophets عليهم السلام, particularly of the Final Prophet ﷺ are a kind of *wahy*. Why then express doubt about it? The fact is that the words "اِنْ يَّكُنْ" do not denote a doubt. It is like the example of a king who declares in happiness, "If I am a king then your desire will be fulfilled. The Prophet ﷺ felt convinced that it is from Allah and it will be realised.

The version in Jame' Tirmizi says that the angel who disclosed the face of Sayyidah Ayshah رضی الله عنها was Sayyidina Jibreel عليه السلام. He said to the Prophet: "هٰذِهٖ زَوْجَتُكَ فِي الدُّنْيَا وَالْاٰخِرَةِ" (This is your wife

in this world and the next.)

(٢٠٨٠/١٢٩) وَعَنْ عَائِشَةَ قَالَتْ : قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاعَائِشَةُ! "هٰذَا جِبْرِيْلُ يُقْرِئُكِ السَّلَامَ" قَالَتْ : وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللّٰهِ، قَالَتْ: وَهُوَيَرٰى مَالَا اَرٰى." (رواه البخارى و مسلم)

(2080/129) Sayyidah Ayshah رضى الله عنها reported that Allah's Messenger ﷺ said, "O Ayshah, this is Jibreel! He conveys his salaam to you." She said, "and on him be salaam." She said that the Prophet could see what we cannot see.
(Saheeh Bukhari, Saheeh Muslim)

**Commentary:** We have seen under the merits of Sayyidah Khadijah رضى الله عنها that Sayyidina Jibreel عليه السلام came to the cave in Hira and informed the Prophet ﷺ that Sayyidah Khadijah رضى الله عنها was bringing provision and asked him to give to her salaam from her Lord and from himself. In this Hadith, he is said to convey salaam to Sayyidina Ayshah رضى الله عنها, and she said that the Prophet could see what she could not.

(٢٠٨١/١٣٠) وَعَنْهَا قَالَتْ اَنَّ النَّاسَ كَانُوْا يَتَحَرَّوْنَ بِهَدَا يَاهُمْ يَوْمَ عَائِشَةَ يَبْتَغُوْنَ بِذَالِكَ مَرْضَاةَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، وَقَالَتْ : اِنَّ نِسَآءَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُنَّ حِزْبَيْنِ : فَحِزْبٌ فِيْهِ عَائِشَةُ وَحَفْصَةُ وَصَفِيَّةُ وَسَوْدَةُ، وَالْحِزْبُ الْاٰخَرُ اُمُّ سَلِمَةَ وَسَائِرُ نِسَآءِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَكَلَّمَ حِزْبُ اُمِّ سَلِمَةَ فَقُلْنَ لَهَا : كَلِّمِيْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُكَلِّمُ النَّاسَ فَيَقُوْلُ : مَنْ اَرَادَ اَنْ يُّهْدِيَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلْيُهْدِهِ اِلَيْهِ حَيْثُ كَانَ، فَكَلَّمَتْهُ، فَقَالَ لَهَا : لَاتُؤْذِيْنِيْ فِيْ عَائِشَةَ، فَاِنَّ الْوَحْيَ لَمْ يَأْتِنِيْ وَاَنَا فِيْ ثَوْبِ اِمْرَأَةٍ اِلَّا عَائِشَةَ، قَالَتْ : اَتُوْبُ اِلَى اللّٰهِ مِنْ أَذَاكَ يَارَسُوْلَ اللّٰهِ، ثُمَّ اِنَّهُنَّ دَعَوْنَ فَاطِمَةَ فَاَرْسَلْنَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكَلَّمَتْهُ فَقَالَ : "يَابُنَيَّةُ اَلاَ تُحِبِّيْنَ مَا اُحِبُّ، قَالَتْ: بَلٰى، قَالَ: فَأَحِبِّيْ هٰذِهٖ" (رواه البخارى و مسلم)

(2081/130) Sayyidah Ayshah رضى الله عنها said: The Companions of the Prophet ﷺ chose to send gifts on my day, hoping to please Allah's Messenger ﷺ by that. (And the fact ws that) his

wives were on two sides. One side was made up of herself (Ayshah), Hafsah, Safiyah and Sawdah while the other comprised Umm Salamah and the others. Those on Umm Salamah's side said to her that she should say to Allah's Messenger ﷺ to ask the people who wish to send a gift to send it to whichever house he is (on that day). She conveyed the message and he said, "Do not hurt me concerning Ayshah. It is her own peculiarity that revelation came to me in her blanket." Umm Salamah said, "O Messenger of Allah! I repent before Allah for hurting you." Then the women of Umm Salamah's side sent (his daughter) Sayyidah Fatimah to him for this matter, and she said the same thing to him. He said, "My child! Will you not love one whom I love?" She said, "Of course (I will)." So he said, فَأَحِبِّي هٰذِهٖ "So love this woman (Ayshah)."

(Saheeh Bukhari, Saheeh Muslim)

**Commentary:** Some message of this Hadith need to be clarified. It is stated that the Prophet's ﷺ wives were divided into two parties. The two sides had not formed because of differences, but some of the Prophet's ﷺ wives were more like Sayyidah Ayshah رضی الله عنها in temperament and others like Sayyidah Umm Salamah رضی الله عنها. (Both of them were distinct from the others in intelligence and wisdom and the Prophet ﷺ also had a greater inclination towards these two than the others.)

The other thing is that as far as possible the Prophet ﷺ treated his wives equally in all matters in which he had a choice. But love from the heart is not something on which one has control and that is why he used to pray to Allah:

أَللّٰهُمَّ هٰذَا قَسَمِىْ فِيْمَا اَمْلِكُ فَلاَ تَلُمْنِىْ فِيْمَا تَمْلِكُ وَلَا اَمْلِكُ

(O Allah, I divide fairly in what is in my power, but forgive me in what is not in my power but only in Your power).

(Mishkat al-Masabeeh)

So, it is true that the Prophet ﷺ had more love for some of his wives رضی الله عنهن and he loved Sayyidah Ayshah رضی الله عنها the most. The Companions ﷺ who were close to him were aware of this fact, so they made it a point to send gifts to him on the day he was at Sayyidah Ayshah's houe, but he himself had never even given a hint to anyone to do that. The wives of the Prophet ﷺ of

the side of Sayyidah Umm Salamah رضی الله عنها did not like it and they complained to him about it first through her and then through Sayyidah Fatimah رضی الله عنها. We do not know if Sayyidah Fatimah رضی الله عنها was aware that they had already made a presentation to the Prophet ﷺ, for, if she was then she would not have spoken on their behalf. But Allah knows best.

## Scholarly Excellence

(٢٠٨٢/١٣١) عَنْ اَبِیْ مُوْسٰی، قَالَ : مَاأَشْكَلَ عَلَيْنَا اَصْحَاب رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ...... حَدِيْثٌ قَطُّ فَسَأَ لْنَا عَائِشَةَ اِلَّا وَجَدْنَا عِنْدَهَا مِنْهُ عِلْمًا. (رواه الترمذی)

(2082/131) Sayyidina Abu Musa al-Ash'ari ﷺ reported, "Whenever we the Companions of Allah's Messenger ﷺ had any doubt in (understanding) a tradition we asked Ayshah رضی الله عنها and found that she had knowledge of that." (Jami' Tirmizi)

**Commentary:** Sayyidina Abu Musa Al-Ash'ari ﷺ was an earlier Muslim and was distinguished in knowledge and jurisprudence. He was from Yaman and had come to Makkah when he learnt of the call to Islam in its very initial stages. He met the Prophet ﷺ who preached to him as was his practice and his sound heart accepted the Prophet's ﷺ call without any hesitancy. He decided to take up residency in Makkah. When the idolaters itensified their persecution of Muslims and made life difficult for them, they decided to migrate to Ethiopia on the advice of the Prophet ﷺ. The group of the Companions ﷺ that went there under the leadership of Sayyidina Ja'far ibn Abu Talib ﷺ included Abu Musa al-Ash'ari ﷺ. They stayed there for a few years and when the Prophet ﷺ migrated to Madinah, they too went there.

Allah had bestowed Sayyidina Abu Musa al-Ash'ary with exceptional capabilities. Even in the times of the Prophet ﷺ he was counted among those Companions ﷺ to whom the common Muslims turned for knowledge. He was thus one of the jurists among the Companions ﷺ. Therefore, his saying in the Hadith bears much weight. Sayyidah Ayshah رضی الله عنها either remembered a saying of the Prophet ﷺ on the subject or gave a verdict through

her knowledge. There are some other testimonies from leading tabi'ee too.

Sayyidina Urwah ibn Zubayr ﷺ, the nephew of Sayyidah Ayshah رضى الله عنها and a narrator of many of her reports, said about her (as carried by Tabarani and Haakim):

"I have not seen anyone knowing more than (my aunt) Ayshah on the Qur'an, the obligations (or laws of inheritance) the unlawful, the lawful, the laws of fiqh, poetry and medicine, and events and history of Arabs and genealogy." (Zurqani v3 p234)

مَارَأَيْتُ اَحَدًا اَعْلَمَ بِالْقُرْاٰنَ وَلَابِفَرِيْضَةٍ وَلَابِحَرَامٍ وَلَابِحَلَالٍ وَلَابِفِقْهٍ وَلَابِشِعْرٍ وَلَابِطِبٍّ وَلَابِحَدِيْثِ الْعَرَبِ وَلَا نَسَبٍ مِنْ عَائِشَةَ.

Tabarani and Haakim also carry the report of Masrooq, another Tabi'ee.

"Indeed, I saw that the elder Companions sought the views of Sayyidah Ayshah رضى الله عنها on laws of inheritance."

وَاللّٰهِ لَقَدْ رَأَيْتُ الْاَكَابِرَ مِنَ الصَّحَابَةِ وَفِىْ لَفْظٍ مَشْيُخَةَ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْاَكَابِرَ يَسْأَلُوْنَ عَائِشَةَ عَنِ الْفَرَائِضِ.

Haakim has also carried the words of Ata ibn Abu Ribah, a third tabi'ee.

Sayyidah Ayshah رضى الله عنها was a great jurist, a great scholar, and the common people had a good opinion about her." (Zurqani v3 p234)

كَانَتْ عَائِشَةُ أَفْقَهَ النَّاسِ وَاَعْلَمَ النَّاسِ وَاَحْسَنَ النَّاسِ رَأْيًا فِى الْعَامَّةِ

## Oratory

Allah had also given her excellence in oratory. Tabarani has quoted Sayyidina Mu'awiyah ﷺ.

"By Allah, I have not seen an orator more eloquent than Ayshah."

قَالَ مَعَاوِيَةُ وَاللّٰهِ مَارَأَيْتُ خَطِيْبًا قَطُّ اَبْلَغَ وَلَا أَفْصَحَ وَلَا أَفْطَنَ مِنْ عَائِشَةَ. (رواه الطبرانى)

These were her merits that endeared her to the Prophet ﷺ.

## Sayyidah Hafsah رضى الله عنها

She was Sayyidina Umar's ﷺ daughter. She was the only real sister of Abdullah ibn Umar ﷺ. Her mother was Sayyidah Zaynab رضى الله عنها bint Haz'oon, the sister of the well-known Companion Uthman ibn Maz'oom ﷺ. Sayyidah Hafsah رضى الله عنها was born five years before prophethood. Thus, she was about 35 years younger than the Prophet ﷺ.

Sayyidah Hafsah رضى الله عنها was married to the Companion ﷺ Khunays ibn Huzayfah Sahmi and she migrated to Madinah with him. Sayyidina Khunays ﷺ participated in the Battle of Badr and, according to an accepted report, was wounded in the battle and could not recover and died a martyr.

Sayyidina Umar ﷺ worried about her. Sayyidina Uthman's wife Sayyidah Ruqayyah رضى الله عنها, the daughter of the Prophet ﷺ, also died during these days, Sayyidina Umar ﷺ proposed to Sayyidina Uthman ﷺ that he should marry his daughter, Hafsah رضى الله عنها but he excused himself. Sayyidina Umar ﷺ then made the same proposal to Sayyidina Abu Bakr ﷺ but he did not give any reply and he was more hurt at that than on Uthman's ﷺ rejection. Some days thereafter, the Prophet ﷺ sent a proposal for Hafsah رضى الله عنها and when they were married, Abu Bakr ﷺ met Umar ﷺ and clarified to him that his silence was prompted by his knowledge of the Prophet's ﷺ intentions. These details are found in Saheeh Bukhari and Saheeh Muslim on the authority of Sayyidina Abdullah ibn Umar ﷺ, brother of Sayyidah Hafsah. In the book of Hadith, Musnad Abul Ya'la it is also stated that when Sayyidina Uthman ﷺ rejected Sayyidina Umar's ﷺ offer, he complained about him to the Prophet ﷺ who said, "Allah will give her a better husband than Uthman, and give him a better wife than your daughter." Accordingly, after a few days, Sayyidina Uthman ﷺ was married to the second daughter of the Prophet ﷺ, Sayyidah Umm Kulthum رضى الله عنها, and Sayyidah Hafsah رضى الله عنها was married to the Prophet .

Among her merits is that after the death of Sayyidina Umar ﷺ she possessed the copy of the Qur'an which was brought together

within one folder in the times of Sayyidina Abu Bakr ﷺ on the suggestion of Sayyidina Umar ﷺ. This copy was then used as the base when more copies were prepared in the times of Sayyidina Uthman ﷺ and sent throughout the Islamic world. We have already written about it in the account of Sayyidina Uthman ﷺ, but all we wish to stress here is that it was her merit that, indeed, Sayyidah Hafsah رضی الله عنها was entrusted with the copy of the Qur'an.

She died in the times of Sayyidina mu'awiyah in 45 AH at the age of sixty-three.

Let us now read the Hadith citing Jibreel's عليه السلام testimony for Sayyidah Hafsah رضی الله عنها. Indeed, because of that, this single Hadith is enough to speak about her merits.

(۲۰۸۳/۱۳۲) عَنْ قَيْسِ ابْنِ زَيْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَلَّقَهَا تَطْلِيْقَةً ثُمَّ اِرْتَجَعَهَا. وَذَالِکَ اَنَّ جِبْرَائِيْلَ قَالَ لَهٗ اِرْجِعْ حَفْصَةَ فَاِنَّهَا صَوَّامَةٌ قَوَّامَةٌ، وَاِنَّهَا زَوْجَتُکَ فِي الْجَنَّةِ.

(2083/132) Qays ibn Zayd reported that Allah's Messenger ﷺ had divorced Sayyidah Hafsah once and then took her back. That was because Jibreel عليه السلام said to him, "Revoke your divorce of her because she keeps fasts often and offers salah frequently. She will be your wife in Paradise."

**Commentary:** This Hadith should suffice to give us an idea of the recognition accorded to Sayyidah Hafsah by Allah. When the Prophet ﷺ gave her one divorce for some reason, Allah commanded him through Jibreel عليه السلام to revoke the divorce and lauded her righteousness.

We are unable to find out for sure what was the reason for giving her one divorce. However, it is clear that the *ummah* learnt the correct procedure of *tallaq* (divorce) and *raj'at* (revoking) from this inicident at the Prophet's house. Perhaps this was the wisdom behind the incident. We also learnt through this incident that Sayyidah Hafsah رضی الله عنها holds a high rank and that she will go to Paradise. رضی الله عنها وارضاها

## Sayyidah Umm Salamah رضى الله عنها

Her name was Hind. Some historians have given her name as Ramlah. There is also disagreement on what her father's name was. It is said that his name was Huzayfah, Suhayl or Suhayl ibn al-Mughirah, and his Kunyah was Abu Umayyah and he was known through his kunyah. He was among the nobles of Makkah. He was very generous and during journeys he entertained all the co-travellers which earned him the title *zad al-Rakab* (responsible for the provision of travellers.)

Sayyidah Umm Salamah رضى الله عنها was first married to Sayidina Abdullah ibn Abdul Asad al-Makhzoomi her paternal cousin and the Prophet's foster brother. She had earned the kunyah because of her son salamah; and also because of him, her husband became Abu Salamah. Sayyidina Abu Salamah was also among the nobles of Makkah.

Both husband and wife were among the first to embrace Islam. they were among the pioneers. They migrated to Ethiopia but came back after some time. Not finding peace, they set out with their son salamah on a camel for Madinah. They had hardly stepped out of Makkah when the Banu Mughirah got wind of one of their clan Umm Salamah رضى الله عنها going away. They got to them and said to Abu Salamah ﷺ that while he was competent to decide about himself, they would not allow their daughter to go with him. They brought Umm Salamah رضى الله عنها and her son Salamah back to Makkah and Abu Salamah ﷺ proceeded all alone to Madinah.

When the Banu al-Makhzoom the clan of Abu Salamah ﷺ learnt of the maltreatment of one of their men at the hands of Banu al-Mughirah, they snatched Salamah ﷺ, the child, from them on the argument that if Umm Salamah رضى الله عنها belonged to their clan, Salamah ﷺ was of their family.

Thus, Abu Salamah ﷺ was at Madinah, Umm Salamah رضى الله عنها with the Banu al-Mughirah and the child Salamah ﷺ with the Banu al-Makhzoom. The oppressed woman sat all day long at al-'Abtah weeping over the separation from her husband and child.

After a week or so, one member of their clan appealed to the other members to have pity on her and let her go to her husband. They also relented and allowed her to go to Madinah to her

husband. At the same time, the clan of Abu Salamah handed over the child to her.

Sayyidah Umm Salamah ﷺ took the child and rode a camel towards Madinah all alone. She had yet gone a few miles from Makkah when at Tan'eem she came across a man of Makkah, Uthman ibn Talhah. He asked, "O daughter of Abu Umayyah, where do you intend to go?" She told him that she was going to her husband, Abu Salamah, at Madinah. He asked if she had anyone else with her and she said that she had her child and Allah with her and no one else. Uthman said, "I will come with you. The daughter of Abu Umayyah will not travel alone." Sayyidah Umm Salamah رضی الله عنها remarked that she had not seen anyone as noble as him. Throughout the journey, when it was time to stop, he made the camel sit down and walked away from there so that she could get down from the camel comfortably. As the time to move ahead approached, he again made the camel sit down and she mounted it. He held the bridle and made the move. When they reached Quba (a small settlement at the outskirts of Madina at that time, but now part of it), he told Umm Salamah رضی الله عنها that her husband was in Quba. There he entrusted her to him and himself returned to Makkah.

Most of the historians and seerah writers believe that Sayyidah Umm Salamah رضی الله عنها was the first woman to make *hirjah* to Madinah. The next Hadith from Muslim seems to support this view.

Abu Salamah ﷺ fought very bravely in the Battle of Uhud. He suffered deep wounds which healed in a few days and he regained perfect health. The Prophet ﷺ made him *ameer* of the party sent against the Banu Asad but the old wound opened again and he was in much pain. He died of it on 8th Jumadi al-Ukhra 4 AH. The Prophet ﷺ, who was there, shut his eyes and prayed for him and said also, "O Allah, protect and look after his heirs."

This was a great setback for Umm Salamah رضی الله عنها who had respected him much and considered him matchless. She said that she could not hope for an alternative in spite of the saying of the Prophet ﷺ:

ما من مسلم تصيبه مصيبة فيقول ما امره الله به انالله وانا اليه راجعون. اللهم اجرنى فى مصيبتى واخلف لى خيرا منها الا احلف الله له خيراً منها . فلما مات ابو سلمه قلت اى المسلمين خير من ابى سلمه اول بيت ها جر الىٰ رسول الله صلى الله عليه وسلم ثم انى قلتها فاخلف الله لى رسول الله صلى الله عليه وسلم.

{If a Believer faces a difficulty (and loses something) and he says to Allah what we are commanded to say in such cases انالله وانا اليه راجعون. اللهم اجرنى فى مصيبتى واخلف لى خيرا منها الا احلف الله له خيراً منها (We belong to Allah and to Him is our return. O Allah reward me in my predicament and grant me in place of that which is taken away from me something better than that) then Allah grants him better than that thing. (She said:) When my first husband died, I thought who could be better than him who was the first Muslim who migrated towards the Prophet ﷺ with his family. However, I observed the Prophet's teachings and said on his death: انالله وانا اليه راجعون. اللهم اجرنى فى مصيبتى واخلف لى خيرا منها الا احلف الله له خيراً منها ,then Allah gave me His Messenger instead.}

This narration is from Saheeh Bukhari Muslim and it is also found in other books. Ibn Sa'd has transmitted in Tabaqat with this addition: (Umm Salamah رضى الله عنها said:)

{One day I said to my husband, "If a woman's husband dies and she does not enter into a second marriage and they both go to Paradise then Allah keep their relationship intact in Paradise. If a wife dies and her husband does not marry again then too this worldly relationship is kept alive. Come let us make a promise that one who survives the other should not re-marry." Abu Salamah ؓ said, "Are you prepared to make this promise?" When I said that I was prepared, he said, "If I die, you should re-marry," and he made this supplication, "O Allah, grant Umm Salamah a better husband than me after I die who should not be one to grieve her or cause her hardship." I could not understand after his death who could be better than him."

When her waiting period was over, Sayyidina Abu Bakr ؓ and Sayyidina Umar ؓ sent to her their proposals to marry but she declined. However, when Sayyidina Umar ؓ brought to her the proposal of the Prophet ﷺ, she said to him, "I have three

handicaps: I have a great sense of honour, I have many children and I am much advanced in age." She meant to impress upon him that she might be lacking in discharge of her duties. In some versions she also lamented that she had no guardian in Madinah. The Prophet ﷺ said — when told of her excuses —, "As far as her excessive sense of honour is concerned, I will pray that Allah may correct it, and, the children, Allah and His Messenger ﷺ are responsible for them, and, as for age, I am older than she. None of her guardians will object to this relationship." She then expressed willingness and they were married in Shawwal 4 AH.

## Children

Sayyidah Umm Salamah رضی الله عنها had two sons and two daughters by her first husband. Their names were: Salamah and Umar, Durrah and Barah which last named the Prophet ﷺ changed to Zaynab.

## Merits

There is a Hadith in Saheeh Bukhari and Saheeh Muslim that one day Jibreel عليه السلام came to the Prophet ﷺ. Umm salamah رضی الله عنها was sitting beside him. When he went away, the Prophet ﷺ asked her, "Who was he?" She said, "Dihyah Kalbi" (because he had come in his appearance). Then not until did the Prophet ﷺ mention in the mosque that Jibreel عليه السلام had come did she realise that Jibreel عليه السلام was the one who had come to their home.

It was in her house that the verse of *al-Ahzab* of the Qur'an concerning the wives was revealed:

"اِنَّمَا یُرِیْدُاللّٰهُ لِیُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَیْتِ وَیُطَهِّرَكُمْ تَطْهِیْرًا"

(الاحزاب ٣٣:٣٣)

{Allah only desires to take away from you all abomination, O people of the household (of Muhammad), and to purify you with a thorough purifying.} (33:33)

After that the Prophet ﷺ called Sayyidah Fatimah رضی الله عنها, Sayyidina Husayn رضي الله عنه and Sayyidina Hasan رضي الله عنه and put the cloak over them and himself and sat down behind Sayyidina Ali's رضي الله عنه back and made this supplication: "اللهم هوء لاء اهل بیتی فطهر هم تطهیراً" "O

Allah, they too are the people of my house. Make them too pure." Sayyidah Umm Salamah رضی اللہ عنہا said, "I too am with them." He said: انت علیٰ مکانک وانت علی خیر (You are, of course, among the people of the house and you are also on the right).

(Jami' Tirmizi, Tafseer surah al-Ahzab)

Sayyidah Umm Salamah رضی اللہ عنہا said once, "O messenger of Allah! Why is it that women are not mentioned in the Qur'an?" At that, this verse was revealed: "اِنَّ الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ الخ" and the Prophet ﷺ recited it to his Companions from the pulpit.[1]

Sayyidah Umm Salamah رضی اللہ عنہا was very intelligent and Allah had granted her a great understanding of religion. As a result of the Peace Treaty at Hudaybiyah, the Muslims could not perform the umrah and had to return, so, in order that they may return home, the Prophet ﷺ asked them to come out of the *ihram* make their sacrifices and shave their head. The Companions ﷻ could not bring themselves to agree to that. He came into his tent and confided with Umm Salamah رضی اللہ عنہا the reaction of the Companions ﷻ. She said, "O Messenger of Allah! Go out of the tent, sacrifice your animal, shave your head and come out of your *ihram*." He did that. The Companions ﷻ then followed suit.

She had memorised many Ahadith. Sayyidah Ayshah, Sayyidina Ibn Abbas and many Companions ﷻ and their successors رحمة الله عليهم transmitted Ahadith from her. The Muhadditheen have disclosed the number of her Ahadith as 378.

She used to encourage the people to recite the Qur'an on the style of the Prophet ﷺ. She reminded them that he recited the Qur'an slowly with proper pauses. She would say by way of example that he recited الحمد لله رب العالمين have a pause, then say الرحمٰن الرحيم and pause, and so on. She also said that instead of مالک يوم الدين he recited ملک يوم الدين (Maliki for maaliki). (Tirmizi)

Apart from her reports on commandments, there are many Ahadith from her on nature of recital and exegesis of the Qur'an.

Her death is placed in 59 AH but there is disagreement on it. Sayyidina Abu Hurayrah ﷺ led her funeral *salah*.

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❶. Al-Ahzab, 33:35

## Sayyidah Zaynab Bint Jahsh رضى الله عنها

Her name was Barrah but the Prophet ﷺ changed it to Zaynab. The word Barrah means piety. He changed the names of other women too who were known as Barrah. He said:

لاتزكوا انفسكم الله اعلم باهل البر منكم

(Do not call yourselves pious and generous. Allah knows well which of you is pious and generous).

Her father Jahsh ibn Rikab belonged to Banu Asad and her mother Umaymah bint Abdul Muttalib was the Prophet's ﷺ real paternal aunt. Thus she was his paternal cousin.

Sayyidah Zaynab was one of those who believed in the earliest time.

كانت قديمة الا سلام وقال الزهرى زينب من المها جرات الاول

(She was an early believer in Islam and Imam Zuhri said that Zaynab was among the earliest to make hijrah).

## First Marriage

She had been under the Prophet's training because she was his cousin and also a Believer while she had been very young. So, he married her to his emancipated slave Sayyidina Zayd ibn Harith ؓ. He had been under the Prophet's ﷺ care since childhood and was thus distinguished in knowledge and religion and the Prophet ﷺ had also made him his adopted son so that he treated him as a son. In spite of that he was a freed slave while she was the granddaughter of a chief of the Quraysh, Abdul Muttalib. Even on her father's side she was the daughter of a noble family. So, she and her brother, Abdullah ibn Jahsh, had originally rejected this relationship.

Tabarani has transmitted that the Prophet ﷺ had himself conveyed Zayd's proposal to Zaynab رضى الله عنها and she rejected it on the plea that she was better than him in descent. Then this verse was revealed:

مَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ
اَمْرِهِمْ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا (الاحزاب ٣٣:٣٦)

{And it is not for a believing man or a believing woman, when Allah and His Messenger have decreed a matter, to have the choice in their matter. And whoso disobeys Allah and His Messenger has surely gone astray into manifest astraying.}
(Al-Ahzab, 33:36)

When this verse was revealed Sayyidah Zaynab رضی الله عنها and her brother Abdullah ibn Jahsh ﷺ submitted to the Command of Allah and His Messenger ﷺ. He then married Sayyidah Zaynab رضی الله عنها to Sayyidina Zayd ﷺ and paid her dower to her on his behalf — this being, ten dinars (about 4 tola gold), sixty dirhams (about 18 tola silver), a load bearing animal, a pair of woman's garment, fifty mudd wheat and ten mudd dates. (Ibn Katheer)

Sayyidah Zaynab رضی الله عنها had accepted this relationship for the sake of Allah and had reconciled herself to it. The hypocrites of Madinah who never let go an opportunity to hurt the Prophet ﷺ created much noise and criticised the Prophet ﷺ for imposing his decision Sayyidah Zaynab رضی الله عنها. The women among them tried to incite Sayyidah Zaynab رضی الله عنها who was upset by their propaganda and became short-tempered with a superiority complex. The mischief of the hypocrites caused a disorder in the relationship of husband and wife.

Sayyidina Zayd ﷺ found the superiority complex and cool attitude of Sayyidah Zaynab رضی الله عنها intolerable and he decided to end the relationship. He asked the Prophet ﷺ to allow him to terminate the relationship, but he refused to permit him to do so. Sayyidina Zayd ﷺ again requested for permission after a few days, but he again asked him to show patience. In fact, the Qur'an also revealed these words:

اَمۡسِکۡ عَلَیۡکَ زَوۡجَکَ وَاتَّقِ اللّٰہَ (الاحزاب ۳۳:۳۷)

{Keep your wife to yourself and fear Allah} (33:37)

However, Sayyidina Zayd ﷺ was finding it very difficult and the situation had taken a turn whereby it was not even correct in the eyes of *Shari'ah* to let their relationship continue. So, the Prophet ﷺ permitted Sayyidina Zayd ﷺ reluctantly to finish off his marriage with Sayyidah Zaynab رضی الله عنها. This marriage lasted just one year.

The Prophet ﷺ had joined them in an expression of Islamic equality but Sayyidah Zaynab رضی الله عنها had to bear the taunts of the hypocrites who referred to her cynically as the wife of a freed slave. There was also the fear that they would taunt her that she was divorced by a freed slave. The Prophet ﷺ felt very grieved at this tragedy and Sayyidah Zaynab رضی الله عنها was also very sorrowful about it. The only way amends could be made was for him to marry her but the hypocrite could again raise a hue and cry and accuse him of marrying the divorced woman of his adopted son. The customs of pre-Islamic days did not allow for that. The Prophet ﷺ was much worried and could not even bring himself to say anything like that. However, Allah revealed:

وَتُخْفِي فِيْ نَفْسِكَ مَااللّٰهُ مُبْدِيْهِ وَتَخْشَى النَّاسَ وَاللّٰهُ اَحَقُّ اَنْ تَخْشَاهُ

(الاحزاب ۳۳:۳۷)

{...and while you were concealing in your mind that which Allah was going to disclose, and you were fearing mankind, whereas Allah has a better right for you to fear Him} (33:37)

This verse not only conveyed Allah's permission but also gave His Command that the Prophet ﷺ should marry Sayyidah Zaynab رضی الله عنها. Her waiting period was over before this verse was revealed. The Prophet ﷺ sent Sayyidina Zayd ﷺ himself to Sayyidah Zaynab رضی الله عنها with his proposal for marriage. When he conveyed the Prophet's ﷺ proposal to her, she said:

ماانا بصا نعة شيئاً حتى او امر ربى فقا مت الىٰ مسجد ها

"Before I decide on anything, I will observe *istikharah* (consultation) with my Allah surely,"

and she stood up on her prayer rug. (Saheeh Muslim)

Sayyidina Zayd ﷺ conveyd to the Prophet ﷺ her response and at the same moment, these words were revealed:

فَلَمَّا قَضٰى زَيْدٌمِّنْهَا وَطَرًا زَوَّجْنٰكَهَا لِكَىْ لَايَكُوْنَ عَلَى الْمُؤْمِنِيْنَ حَرَجٌ فِىْٓ اَزْوَاجِ اَدْعِيَآئِهِمْ اِذَا قَضَوْا مِنْهُنَّ وَطَرًا

(الاحزاب ۳۳:۳۷)

{So when Zayd had had his want fulfilled of her (and he waiting period was over), We joined her in marriage to you, in order that there should be no blame for the believers in marrying the wives of their adopted sons who have had their want fulfilled of

them.} (al-Ahzab, 33:37)

Most of the exegetes contend that Sayyidah Zaynab's رضى الله عنها marriage took place in the heaven not on earth. The verse is very clear about it:

فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا (الاحزاب ٣٣:٣٧)

{So when Zayd had had his want fulfuilled of her, we joined her in marriage to you}.

Besides, we also know from authentic Traditions that the Prophet ﷺ did not contract marriage with her on earth. The rest of the words of Saheeh Muslim's (v1 p461) Hadith to which we have just referred are: (after فقامت الى مسجدها)

فنزل القرآن وجاء رسول الله صلى الله عليه وسلم فد خل عليها بغير اذن

{After revelation of these words the Prophet went to Sayyidah Zaynab without seeking permission}.

Also, she herself took pride in the fact, "My marriage was concluded by my Allah whereas the marriages of the rest of the wives were concluded by their guardians or family members."

The words of a tradition in Saheeh Bukhari are:

وكانت تفخر علىٰ ازواج النبى صلى الله عليه وسلم تقول زوجكن اهاليكن وزوجنى الله من فوق سبع سموات

{And she used to take pride over other wives of the Prophet and say, "Your marriage was conducted by your family members but mine was conducted by Allah above the seven heavens."}

(Saheeh al-Bukhari v2 p1104)

In Saheeh Bukhari, again, the words of another Tradition of the same meaning are:

وكانت تفخرعلىٰ نساء النبى صلى الله عليه وسلم وكانت تقول ان الله انكحنى فى السماء.

{She used to take pride over the women of the Prophet and used to say, "Allah married me off in the heaven."}

There are similar Ahadith in other books too. We know from them that the marriage of Sayyidah Zaynab رضى الله عنها did not take place on earth but Allah conducted it in the heaven and Allah's Messenger ﷺ considered that enough. (Fath al-Bari v13 p 412)

However, it is stated in seerat Ibn Hisham that after the revelation of these verses, the Prophet ﷺ married Sayyidina Zaynab رضی الله عنها and fixed the dower at four hundred dirhams. This event is mentioned in *Tahzeeb Seerat ibn Hisham* in these words:

**وتزوج رسول الله صلی الله علیه وسلم زینب بنت جحش بن رئاب الاسدیه زوجه ایا ها اخوها ابواحمد بن جحش واصدقها رسول الله صلی الله علیه وسلم اربع مائة درهم.** **(p332)**

However, the exegetes and scholar of Hadith generally lean towards the former saying.

Ibn Katheer رحمة الله علیه has explained the verse:

**فلما قضی زید منها وطراً زوجنا کها** (الاحزاب ٣٣:٣٧)

thus:

**وکان الذی ولی تزویجهامنه هو الله عزوجل بمعنی انه اوحیٰ الیه ان یدخل علیها بلا ولی ولا عقد ولا مهرو لا شهودمن البشر.**

(Tafseer Ibn Katheer)

The gist of it is that the wedding was not held on earth, neither were there witnesses nor was the dower determined.

Allama Shawkani رحمة الله علیه has also explained the verse thus:

**فلما اعلمه الله بذالک دخل علیها بغیر اذن ولا عقد وتقدیر صداق ولا شی مما هو معتبر فی النکاح فی حق امته، وقیل المراد به الا مرله بان یتزوجها والاول اولیٰ وبه جاء ت الاخبار الصحیحة.**

(Tafseer Fath al-Qadeer v4 p285)

It says the same thing that Allah married her off in the heaven because of which there was no need to conduct any rites of marriage on earth.

He also points out that the other opinion is that Allah commanded the Prophet ﷺ to marry Sayyidah Zaynab رضی الله عنها. But, he says, the first opinion is stronger and known from authentic Ahadith.

There are many diverse views on the year in which the marriage took place but the most plausible is that it happened in

Zuqa'dah 4 AH.

In this entire case of her marriage, there are many religious exigencies. It demonstrates Islamic equality. It shows that a wealthy daughter may be married to a freed slave. We also learn from Qur'anic verses concerning this case that Believers, men or women, have no rights about themselves after Allah and His Messenger ﷺ have given a command on their conduct. These verses also tell us that religious issues should not be overlooked because of objection and commotion against the doer. They must be ignored and ignorant customs must be oblished.

Sayyidah Zaynab رضی الله عنها was rewarded amply for her sacrifice earlier. Allah was guardian for her marriage in the heaven and the worldly requisities of consent in marriage were dispensed with for her.

## Walimah (Wedding Feast)

The Prophet ﷺ held a splendid feast after his marriage with Sayyidah Zaynab رضی الله عنها, the like of which he had not held after any of his other marriages. The Hadith of Sayyidina Anas is transmitted in Saheeh Bukhari:

مارأيت النبى صلى الله عليه وسلم اولم على احد من نساء ه ماأولم عليها اولم عليها بشاةٍ

"I never did see him holding a wedding-feast for any of his wives as he held for Zaynab. He slaughtered a sheep in her wedding-feast." (Saheeh Bukhari v2 p777. Saheeh Muslim v1 p461)

Then, Sayyidah Umm Sulaym رضی الله عنها, mother of Sayyidina Anas رضي الله عنه, also sent hays (or some other food) for the wedding-feast.

The Prophet ﷺ named certain Companions رضي الله عنهم to Sayyidina Anas رضي الله عنه and asked him to invite them and "invite also whoever you meet." His student, Ja'd, asked him how many guests were there and he gave their number as about three hundred. Food was placed in a large dish and the Prophet ﷺ served ten men at a time who took leave after they had eaten until all of them had eaten in this way. When there was no one left, the Prophet ﷺ instructed that the dish should be removed and Sayyidina Anas رضي الله عنه said, "I could not say whether the food in the dish before serving guests

was more or after they had been served." (Saheeh Muslim v1 p461)

It was during this *walimah* that the verse of *hijab* (veil) was revealed. (Saheeh Muslim v1 p461)

{O you who believe! Enter not the houses of the Prophet, except when leave is given you for a meal, without waiting for its cooking being finished — but when you are invited, enter, and when you have taken your meal, then disperse, not lingering for a familiar talk. Surely that annyos the Prophet, but he is shy of (asking) you (to leave), but Allah is not shy of the truth. And when you ask them (the Prophet's) of any good, ask them from behind a curtain.} (al-Ahzab, 33:53)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَاتَدْخُلُوْا بُيُوْتَ
النَّبِيِّ اِلَّآ اَنْ يُّؤْذَنَ لَكُمْ اِلٰى طَعَامٍ
غَيْرَ نٰظِرِيْنَ اِنٰىهُ وَلٰكِنْ اِذَآ دُعِيْتُمْ
فَادْخُلُوْا فَاِذَا طَعِمْتُمْ فَانْتَشِرُوْا
وَلَامُسْتَاْنِسِيْنَ لِحَدِيْثٍ اِنَّ ذٰلِكُمْ
كَانَ يُؤْذِى النَّبِيَّ فَيَسْتَحْيٖ مِنْكُمْ
وَاللّٰهُ لَايَسْتَحْيٖ مِنَ الْحَقِّ وَاِذَا
سَاَلْتُمُوْهُنَّ مَتَاعًا فَسْئَلُوْهُنَّ مِنْ
وَّرَآءِ حِجَابٍ.(الاحزاب ٣٣:٥٣)

The account of the *walimah* given in Saheeh Muslim throws light on the background of this verse. Even after the feast was over, some people were engrossed in conversation in the house of Sayyidah Zaynab رضی الله عنها who sat facing a wall. they did not realise that they should disperse. The Prophet ﷺ did not say anything out of modesty but went out of the house himself. When he returned after a while, they were as occupied as before, so he again went out and this when he came again, they realise and departed the Prophet ﷺ put a curtain over the door. It was then that the verse of *hijab* was revealed.

The verse gives some commands.

❶. No one must enter the Prophet's ﷺ house uninvited.

❷. No one, even if invited, should come before time or stay behind after havig had the meal.

❸. If the Prophet's ﷺ wives are requested for anything, the request must be made from behind a curtain.

The verses that follow this one in the Qur'an give commands pertaining to Allah's Messenger ﷺ and his wives رضی الله عنهن.

## Merits

Sayyidah Zaynab رضی الله عنها had many excellences. Her marriage was conducted by Allah and she took pride in that. She was closest of all wives to the Prophet ﷺ in family ties. The revelation of many verses of *surah al-Ahzab* pertains to her.

She was a very God-fearing, righteous and generous woman. Sayyidah Umm Salamah رضی الله عنها said that Sayyidah Zaynab رضی الله عنها was very righteous, one who fasted often, and kept vigil in the night. (Zurqani — Sharah Mawahib.)

Sayyidah Ayshah رضی الله عنها also praised Sayyidah Zaynab رضی الله عنها much. Saheeh Muslim carries her report.

قالت عائشة وهى التى كانت تسامينى منهن فى المنزلة عند رسول الله صلى الله عليه وسلم ولم ارامرأة قط خيراً فى الدين من زينب واتقى لله واصدق حديثاً واوصل للرحم واعظم صدقة واشد ابتذا لا ً لنفسها فى العمل الذى تصدق به وتقرب به الى الله ما عدا سورة من حدة كانت فيها تسرع منها الفيئه.

{Sayyidah Ayshah رضی الله عنها said, "Of all the wives of the Prophet ﷺ only Zaynab was of the same level as I. And I did not see any woman more pious, God-fearing, righteous, truthful, given to join ties of relationship, giver of charity and devoted to Allah than Zaynab. Of course, she was a little short-tempered but she controlled herself quickly."} (Saheeh Muslim, merits of Ayshah رضی الله عنها)

The value of these words grows when we see that these words formed part of a lengthy Hadith in which Sayyidah Ayshah رضی الله عنها discloses that Sayyidah Zaynab رضی الله عنها complained to the Prophet ﷺ against her on behalf of the Prophet's ﷺ wives.

Hafiz Shamsuddin Zahabi has also quoted her in *Siyar A'lam an-Nubala*. She said:

یر حم الله زینب لقد نالت فی الدنیا الشرف الذی لا یبلغه الشرف .ان الله زوجها ونطق به

{May Allah have mercy on Zaynab. She attainéd honour in this world itself which no honourable person can match. Allah conducted her marriage

with the Prophet. ﷺ Himself and mentioned that in the Qur'an. Also, the Prophet ﷺ gave good news about her, of my wives the first to come to me after my death will be she who has long arms (that is, one who spends much in charity)." And she will be his wife in Paradise too.}

القران وان رسول الله صلى الله عليه وسلم قال لنا اسرعكن لحوقاً اطو لكن باعاً فبشرها بسرعة لحوقها به وهي زوجته في الجنة.

(Siyar a'lam an Nubula v2 p215)

The fact is that Sayyidah Zaynab was short-statured and so her arms were shorter than the arms of the other wives of the Prophet ﷺ. However, she was very liberal and generous and the Arabic expression اطولكن باعاً or اطولكن يداً (longest of you in arm) refers to generosity.

Therefore the Prophet ﷺ used those words for her. Sayyidah Ayshah رضى الله عنها said that after the Prophet's ﷺ death his wives used to compare their arms and took his words literally but when Sayyidah Zaynab رضى الله عنها was the first to die, they realised that the words stood for the most generous. "And, indeed, Zaynab was the most generous of us."

Sayyidah Ayshah رضى الله عنها also said:

كانت زينب صناع اليدين فكانت تدبغ وتحرز وتتصدق به في سبيل الله

"Zaynab earned with her own hands. She made leather items and gave away her income in charity."

(Siyar A'lam an-Nubala v6 p217)

Ibn Sa'd has recounted an account of her generosity.

{Sayyidah Zaynab's maid servant Barzah bint Rafi' said that during his caliphate, Sayyidina Umar sent to her a liberal cash gift. On seeing that, Sayyidah Zaynab said, "May Allah forgive Umar, for, others could have disbursed this wealth better than I." Those who had brought it said,

عن برزه بنت رافع قالت ارسل عمرا لى زينب بعطائها فقالت غفرالله لعمر غيرى كان اقوىٰ علىٰ قسم هذا قالوا كله لک قالت سبحان الله واستترت منه بثوب وقالت صبوه واطرحوا عليه ثوبا واخذت تفرقه فى رحمها

"This is not sent to be disbursed, but all of it is for you." She said, "Glory be to Allah! Leave it here and cover it up with cloth." She then began giving away from it to her relatives and orphans. Whatever remained after that she gave away to Barzah bint Rafi' who counted the money and found them to be eighty-five dirham. Sayyidah Zaynab رضی الله عنها then raised her hands to heaven and made the supplication, "Let not Umar's gift come to me after this year."}

وايتا مها واعطتنى ما بقى فوجدناخمسة وثما نين درهما ثم رفعت يدها الى السماء فقالت اللهم لا يدركنى عطاء عمر بعد عامى هذا.

(Siyar A'lam-al-Nuwala v2 p212 on the authority of Ibn Sa'd)

Her prayer was granted. Sayyidah Zaynab رضی الله عنها died before the next year. When Sayyidina Umar ﷺ learnt that she had given away all the money, he went to her house and said to her, "I will send more!" He then sent another one thousand dirham, but she distributed all that money too.

We have seen above that Sayyidah Zaynab رضی الله عنها had spoken to the Prophet ﷺ as representative of his wives against Sayyidah Ayshah رضی الله عنها. In the same Tradition of Saheeh Muslim, it is also stated that she spoke out against Sayyidah Ayshah رضی الله عنها to the Prophet ﷺ. In spite of that, her righteousness and frankness were witnessed when the Prophet ﷺ sought her opinion during the affair of ifk (scandal). She spoke truthfully والله ما علمت الا خيرا (By Allah, I know her to be nothing but virtuous!) although her own sister Hamnah was involved in the scandal.

The Prophet ﷺ himself gave testimony of her piety and righteousness. Sayyidah Maymunah رضی الله عنها said that once the Prophet ﷺ was distributing the *fa'i* (war booty gained without Fighting) among his Companions ﷺ. Sayyidah Zaynab رضی الله عنها gave him some advice which Sayyidina Umar ﷺ did not like and he expressed himself against the interference. The Prophet ﷺ advised Sayyidina Umar ﷺ not to say anything to her because she was اوهه *awwahah*. Someone asked him what that was and he said,

"*Awwahah* is a women who is softhearted and humble," and he recited the verse of the Qur'an:

ان ا براهيم لحليم اواه منيب (هود ۱۱:۷۵)

{Surely Ibrahim was forbearing, tenderhearted, penitent}

(Hud, 11:75)

Sayyidah Zaynab رضی الله عنها did not narrate many Ahadith but whatever she reported have found place in the Sahah Sitta and other books of Hadith. Among those who transmitted her narrations are her nephew Muhammad ibn Abdullah ibn Jahash, Umm Habibah bint Abu Sufyan, Zaynab bint Abu Salamah, and other Companions and tabi'een.

## Death

She died in 20 AH or 21 AH. She was the first of the Prophet's ﷺ wives to die after him. She had prepared her shroud herself and had given instructions that if Sayyidina Umar ؓ also sent a shroud then one of them should be used while the other should be given away in charity. He did send a shroud for her. So, her sister Hamnah رضی الله عنها bint Jahsh used the one sent by Sayyidina Umar رضی الله عنها and gave away the one left by Sayyidah Zaynab رضی الله عنها in charity. When she died, Sayyidah Ayshah رضی الله عنها said:

ذهبت حميده سعيده مفزع اليتامىٰ والا رامل.

"A praiseworthy, pious and a supporter of orphans and widows has departed."

Sayyidina Umar ؓ led the funeral salah and Muhammad ibn Abdullah ibn Jahsh, Sayyidina Abdullah ibn Abu Ahmad ibn Jahsh and Sayyidina Usman ibn Zayd ؓ lowered her into the grave which is in Jannatul Baqee'.

## Al-Hilaliyah رضی الله عنها

She was the second wife of the Prophet ﷺ with the name Zaynab. Her full name was Zaynab bint Khuzaymah al-Hilaliyah. Her father was Khuzaymah and there was a man, Hilal, in her family three giving her the title al-Hilaliyah. Her mother was Hind bint Awf or Khawlah bint Awf of the tribe Himyar. Sayyidah Maymunah رضی الله عنها was the daughter of this very Hind. The

Prophet ﷺ married Sayyidah Maymunah رضى الله عنها many years after the death of Sayyidah Zaynab bint Khuzaymah. Both of them had the same mother but not the same father.

Syyidah Zynab رضى الله عنها bint Khuzaymah was first married to Sayyidina Abdullah ibn Jahsh[1] رضي الله عنه who was martyrd in the Battle of Uhud in Shawwal 3 AH and after just a few days she delivered a premature child so that her *iddah* (Waiting period) ended with the delivery. Therefore, the Prophet ﷺ married her in Zul Hajjah 3 AH but she died within three months of the marriage.

It is also said that the Prophet ﷺ married her in Ramadan 3 AH and she died in Rabee' al-Aakhar 3 AH about 8 months after her marriage, but the first report is more sound.

She was only the second wife of the Prophet ﷺ after Sayyidah Khadijah رضى الله عنها to have died in his lifetime. All the rest survived him.

The Prophet ﷺ led the funeral salah for her and she was buried in Jannat ul-Baqee' in Madinah. She was thirty years old when she died (Zurqani, v3 p249)

## Merits

She was very generous. She was kind to the poor and she fed the needy. In fact, she was known as *umm ul-masakeen* (Mother of the poor) even before the Prophet ﷺ married her. She had the honour of being the Prophet's wife. She died in his lifetime and he led her funeral prayer and supervised her burial in Jannat ul-Baqee'. These were her great merits.

## Sayyidah Juwayriyah رضى الله عنها

In 5 AH, the Prophet ﷺ learnt that Harith ibn Abu Dirar the chief of Banu Mustaliq was making preparations to attack Madinah and on his person, too. He was gathering together the idolater tribes of surrounding areas. (al-Bidayah wa al-Nihayah v4 p156)

The Banu Mustaliq were a branch of the tribe Khuza'ah. They

❶. This is the most sound tradition, but some scholars have named Tufayl ibn al-Harith and some others Ubaydah ibn al-Harith as her first husband (Zurqani Sharah Mawahib v3 p249, Siyar A'lam an Nubla v2 p218, Tahzeeb al-Kamal p204)

inhabited the lands near the spring named Muraysee'. (It is because of that that the Battle of Mustaliq are also known as the Battle of Muraysee'.) Many neighbouring tribes joined them and all of them had the support of the idolaters.

The Prophet ﷺ decided, therefore, to advance and attack the Banu Mustaliq and in Sha'ban 5 AH he took them unawares with one thousand Companions ﷺ. They were occupied in the diurnal chores when the Muslims invaded them. The Prophet ﷺ instructed Sayyidina Umar ﷺ to call upon them to say لا اله الا الله (there is no god but Allah) so that their life and property will be protected. He conveyed to them this message but they refused to accept that and shot arrows on the Muslim army. At the command of the Prophet ﷺ the Muslims launched their attack on them and while they could not resist, their allies had already deserted them having fled from there. All the seven hundred members of the tribe were taken captives, ten of their members had died in the fighting while one Muslim was martyred.

Among the captives was Juwayriyah daughter of their chief Harith ibn Abu Dirar. Harith had somehow escaped while Juwayriyah's husband Musafa' ibn Safwan was killed in the battle. The captives were distributed among the Companions ﷺ together with war booty. Juwayriyah fell to the lot of Sayyidina Thabit ibn Qays ﷺ. She asked him if he was prepared to free her against monetary payment, she would try to arrange the sum of money. Thabit ﷺ agreed so that. In the terminology of *Shari'ah* this arrangement is called *Kitabat*, and the amount paid to gain liberty is called *badal kitabat*. They had agreed at nine ooqiyah gold, each ooqiyah is equal to forty dirham.

Juwayriyah and all people of her tribe were taken captive so it was not possible for her to arrange payment of the *badal Kitabat*. But, she was a daughter of a chief, and she was bold and intelligent. She went straight to the Prophet ﷺ and pleaded with him, "I am Juwayriyah, the daughter of Harith ibn Abu Dirar who is chief of Banu Mustaliq. I have become a Muslim and I bear witness that no one is worthy of worship besides Allah and that you are His Messenger. You are not unaware of the hardship I am facing. In the distribution of the slaves I have been given to Thabit

ibn Qays who has concluded *kitabat* with me, but I do not have *badal kitabat*. I seek your help." He said, "Shall I not tell you of something better? If you consent I shall buy you from Thabit ibn Qays and set you free whereafter you may marry me." She accepted the proposal willingly. In this way, they married and the Prophet ﷺ fixed the dower at four thousand dirham. (Zurqani v3 p255)

Three days before the battle, Juwayriyah had seen a dream that the moon came into her lap from Madinah. She did not mention it to the people of her house but when she was taken captive and brought to Madinah she could see the interpretation of her dream.

(Zurqani on the authority of Bayhaqi and Siyar A'lam an Nubala v2 p265)

When Companions ﵃ learnt of that, they realised that the slaves with them had become in-laws of the Prophet ﷺ. It was not proper to retain them as slaves, so they released all of them.

(Isabah v7 p565, Siyar A'lam an-Nubala v2 p265)

They were about seven hundred in number. All of them then embraced Islam. Sayyidah Ayshah رضی الله عنها said at this juncture:

ما اعلم امراة اعظم بركة منها على قومها

"I do not know of a woman who has been as instrumental as Juwayriyah in bringing good to her people."

When all that was over, her father came with a lot of wealth and property to ransom his daughter, Sayyidah Juwayriyah رضی الله عنها, his two sons were with him. The things he had brought included a lot of camels but during the journey he found two camels much to his liking, so he hid them in a valley before coming to the Prophet ﷺ. He disclosed to the Prophet ﷺ why he had come and he told him, "Juwayriyah is here. If she likes, you may take her." He said to his daughter that the Prophet ﷺ given his permission, so she must go with him. She said, اخترت الله ورسوله (I have chosen Allah and His Messenger). The father coaxed her, pleaded with her but she was unwilling to part with the Prophet ﷺ. Afterwards, the Prophet ﷺ reminded Harith ibn Abu Dirar of the two camels which he had concealed in a valley. Harith exclaimed that only Allah and he knew about the camels so "I bear witness that you are Allah's Messenger," and he became a Muslim

(Zurqani v3 p255)

His two sons also embraced Islam. In this way, the entire tribe embraced Islam and that was a blessing of Sayyidah Juwayriyah's marriage. Apart from the religious point of view, the faith of Banu Mustaliq was signifant from the political and defence points of view because they were nearer Makkah than Madinah and the Makkans had not believed till then.

## Merits

Sayyidah Juwayriyah رضی الله عنها has reported many Ahadith from the Prophet ﷺ. Sayyidina Ibn Abbas ؓ, Jabir ؓ, Abdullah ibn Umar ؓ have transmitted her narrations.

She was given to remember Allah often and was a great doer of good deeds. She would sit on the prayer rug for hours together after offering salah and occupy herself in remembering Allah. Her Hadith about that is transmitted by Imam Muslim رحمة الله عليه and Imam Tirmizi رحمة الله عليه. The words of Saheeh Muslim are:

عن جويرية ان النبى صلى الله عليه وسلم خرج من عندها بكرة حين صلى الصبح وهى فى مسجدها ثم رجع بعد ان اضحىٰ وهى جالسة قال مازلت على الحال الذى فارقتک عليها قالت نعم

{Sayyidah Juwayriyah رضی الله عنها said that one day the Prophet ﷺ went from her after offering the fajr salah while she was sitting on her prayer rug observing some recital. He came back very late after the time of the *duha salah* and found her sitting in the same place. He asked, "Is it that since I went from here you are sitting at the same place in the same manner? She confirmed that she had been sitting there in the same way.}

The Hadith is not complete here but we only had to show that she was much devoted and given to much worship and *zikr*. The same Hadith is found in Tirmizi with a slight difference of words.

We also learn from Ahadith that she observed optional fasts. Once the Prophet ﷺ came to her house on a Friday. She was fasting. He asked her, "Did you fast yesterday?" She said, "No!" Will you fast tomorrow," he asked, and she again said, "No!" So the Prophet ﷺ forbade her to ever again fast only on a Friday. The

question of fasting only on a Friday is one on which there are divergent views and relevant books may be studied for that.

It is also to her credit that she alone was instrumental in getting freedom to all her people, the Banu Mustaliq, and in bringing them to the folds of Islam.

## Death

She died in Rabee'al-Awwal 50 AH Marwan ibn al-Hakam, the governor of Madinah in those days and a tabi'ee led her funeral salah. She was buried in Jannat ul-Baqee' in Madinah.

## Sayyidah Umm Habibah رضی الله عنها

Her name was Ramlah. She was the daughter of Sayyidina Abu Sufyan ibn Harb ﷺ and sister of Sayyidina Mu'awiyah ﷺ. She got the Kunyah Umm Habibah from her daughter Habibah. Her mother Safiyah bint Abu al-Aas was paternal aunt of Sayyidina Uthman ﷺ. Her first husband Ubaydullah ibn Jahsh had embraced Islam in the early days of Islam. However, he was unable to endure persecution at Makkah by the idolaters, so he migrated to Habshah (Ethiopia). There, he converted to Christianity and died an apostate. He had been inciting Sayyidah Umm Habibah رضی الله عنها to revoke Islam and become a Christian but she was steadfast even in the difficult times. She was fortunate that after Ubaydullah ibn Jahsh died and she completed her waiting period, the Prophet ﷺ sent Sayyidina Amr ibn Umayyah Damiri ﷺ to the King Najashi with his marriage proposal for Umm Habibah رضی الله عنها. The Najashi had, of course, become a Muslim and the Prophet ﷺ suggested that he should officiate as his attorney in conducting his marriage. The Najashi sent his slave-girl to Umm Habibah رضی الله عنها the message: "The king says that Allah's Messenger ﷺ has sent a letter to him directing him to convey his marriage proposal to Umm Habibah رضی الله عنها. If she accepted it then he is directed to conduct the marriage." Sayyidah Umm Habibah heard this good news and was happy because of it. She gave the slave-girl two golden bracelets, many rings and two other pieces of jewellary, and she appointed her close relative Khalid ibn Sa'eed ibn al-Aas ﷺ as her attorney.

(Zurqani Sharah al-Mawahib v3 p244. Al-Bidayah wa an-Nihayah v4 p143)

The next day the Najashi invited all the Companions ﷺ residing in Ethiopia and they included the Prophet's ﷺ cousin Sayyidina Ja'far ibn Abu Talib ﷺ. They went to his palace where he delivered the sermon and proposed on behalf of the Prophet ﷺ. Sayyidina Khalid ibn Sa'eed ﷺ accepted the proposal on behalf of Sayyidah Umm Habibah رضى الله عنها. Najashi fixed the dower at four hundred dinars and sent the amount of money to Sayyidah Umm Habibah رضى الله عنها who gave fifty dinars from that to the slave-girl. However, she returned the fifty dinars as also the jewellery that was given to her on previousday, saying that it was the King's command. The king then sent her many gifts and perfumes.

When the Companions ﷺ stood up to depart after the wedding, the Najashi asked them to remain seated and go only after the meal was served. He also said that it was the sunnah of the Prophets عليهم السلام to give a feast after the marriage was solemnised.

(al-Bidayah wa an Nihayah v4 p143)

The most accepted view is that the marriage took place in 6 AH. When Abu Sufyan learnt of it in Makkah, he conceded that the Prophet ﷺ was a great man and he spoke highly of the Prophet.

(Zurqani v3 p244.)

In a lengthy Hadith in Saheeh Muslim it is stated that after he had believed, Abu Sufyan ﷺ requested the Prophet ﷺ in Madinah that he should marry Abu Sufyan's daughter ﷺ, Umm Habibah and the Prophet ﷺ accepted his request.

(Saheeh Muslim v2 p304 — Merits of Abu Sufyan)

The scholars of Hadith have explained this portion of the Hadith in different ways, the gist of which is that this portion of the Hadith is wrong as much as suggests Umm Habibah's marriage after Abu Sufyan's conversion to Islam and migration to Madinah.

Anyway, the marriage was concluded in Ethiopia and before Abu Sufyan's acceptance of Islam. This statement is supported from the following report. After the Peace Treaty of Hudaybiyah, Abu Sufyan came to Madinah as a representative of the people of Makkah to clarify certain issues concerning this treaty. He went to the house of his daughter, Umm Habibah to meet her. As he went in, she wrapped up the bedding of the Prophet ﷺ that had been spread out. He exclaimed, "Why? Is the bed not worthy of me or

am I not worthy of it?" She said, "Father! You are an idolater while this is the bedding of Allah's Messenger. Hence, you are not worthy to sit on it." (al-Bidayah wa an-Nihayah v4 p143)

## Worthy

Allah had blessed Sayyidah Umm Habibah with apparent beauty and inner perfection. She was among the earliest people who believed though her father, Abu Sufyan, a chief of the Quraysh, did not believe till near the liberation of Makkah. Similarly, other people of her family also took too long to believe in Islam. Under the circumstances, it took great determination and power of will on her part to embrace Islam at a very early stage not allowing her faimily's opposition to deter her. The same determination caused her to migrate to Ethiopia and reject all enticement by her husband to revoke Islam and become a Christian particularly when she was in an alien land where her husband was her only outward support. Again, her refusal to allow her polytheist father to sit one the Prophet's ﷺ bed showed her exceptional love for the Prophet ﷺ and respect for him as also her superior strength of faith.

She was very careful to put into practice the sayings of he Prophet ﷺ. Sayyidah Zaynab رضی الله عنها, Sayyidah Umm Salamah's رضی الله عنها daughter said:

دخلت على ام حبيبه زوج النبى صلى الله عليه وسلم حين تو فى ابو ها ابو سفيان بن حرب فدعت بطيب فيه صفرة خلوق او غيره فدهنت به جاريةً ثم مست بعار ضيها ثم قالت والله مالى بالطيب من حاجة غيرانى سمعت رسول الله صلى الله عليه وسلم يقول لا يحل لا مرأة تومن بالله واليوم الاخرآن يحد علىٰ ميت فوق ثلثة ايام الا علىٰ زوج اربعة اشهر وعشراً.

The gist of the narration is that Sayyidah Zaynab رضی الله عنها daughter of Sayyidina Abu Salamah ؓ visited Sayyidah Umm Habiba رضی الله عنها on the death of her father, Abu Sufyan ؓ (and it seems that three days had passed since he had died.) Umm Habibah رضی الله عنها asked for a perfume made of Safron and red and yellow colour. She applied it to a child and then on her own cheeks. She

then said, "I had no need to use the perfume now but I had heard the Prophet ﷺ say that it is not proper for a believing woman that she mourns a dead person for more than three days except her husband for whom she may mourn for four months and ten days. So, I applied perfume to conduct myself on the Prophet's ﷺ saying (and show that I do not mourn my father for more than three days)"[1]

The Prophet's ﷺ following saying is also reported by her:

**من صلى فى يوم وليلة ثنتى عشرة ركعة بنى له بيت فى الجنة اربعاً قبل الظهر وركعتيں بعدها وركعتين بعد المغرب وركعتين بعد العشاء وركعتين قبل الفجر صلوٰة الغداة**

{Allah's Messenger said: If anyone offers these twelve raka'at during a day and night, Allah will build a palace for him in Paradise. They are: four before the zuhar, two after Zuhar, two after maghrib two after isha and two before fajr}[2]

In Musnad Ahmad, there is this much more in this Hadith:

**فما برحت اصليهن بعد**

"Ever since I have heard him say that, I have never neglected these raka'at."

She was much fearful of the questioning in the Hereafter and very careful to keep all her dealings clear. Ibn Sa'd has transmitted this report of Sayyidah Ayshah رضى الله عنها about her:

**قالت دعتنى ام حبيبه عند موتها فقالت قد كان يكون بيننا مايكون بين الضرائر فحللينى من ذالک فحللتها واستغفرت لى واستغفرت لها فقالت لى سررتنى سرک الله وارسلت الىٰ ام سلمه مثل ذلک.**

{She said: Before her death Umm Habibah called me and said, "We might have hurt one another as co-wives are likely to do so, I ask for forgiveness for that." I forgave her (any such thing), and she prayed for my forgiveness and I for her.} (zurqani v3 p245)

Sayyidah Ayshah رضى الله عنها said that she also asked Sayyidah Umm Salamah رضى الله عنها to forgive her.

She has reported many Ahadith from the Prophet ﷺ directly

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1. Jami' Tirmizi (Chapter: (ما جاء فى عدة المتوفى عنها زوجها

2. Jami' Tirmizi (Chapter: (ما جاء فى من صلى فى يوم وليلة ثنتى عشرة ركعة من السنة ماله من الفضل

and through other people. Among those who have transmitted her Ahadith are her brother Mu'awiyah ﷺ, daughter Habibah رضى الله عنها, and some other Companions ﷺ and tabi'een رحمة الله عليهم.

## Death

She died in the times of Khalifah Sayyidina Mu'awiyah ﷺ. The soundest report places her death in 44 AH. She is buried in Madinah. رضى الله عنها وارضا ها.

## Sayyidah Safiyah رضى الله عنها

Her father was Huayy ibn Akhtab, the chief of Banu Nadeer. He traced his line of descent to Sayyidina Haroon ﷺ. Her mother was Durrah. She was daughter of the chief of Banu Qurayzah.

(Zurqani v3 p256, Siyar A'lam an Nabula v2 p231)

Banu Nadeer and Banu Qurayzah were to prominent Jewish tribes of Madinah. They had covenanted with the Prophet ﷺ that they would not fight with him and will also not aid his enemies. (fath al-bari, Hadith on Banu Nadeer). However, both of them violated their assurances. The former were incited by the idolaters of Makkah to kill the Prophet ﷺ but Allah disclosed to him their conspiracy. (Abu Dawood) So, he laid a siege round their fort six months after the Battle of Badr. (Bukhari) They requested that peace be concluded, so, it was agreed that they may load their camels with whatever they could but not any weapons and they may go away from there. (*Fath al-Bari*). They went away to Khaybar where there were many Jewish settlements. The parents of Sayyidah Safiyah who were very young then salso went away with their tribesmen. At Khaybar, she was married to Sallam ibn Mishkan, but he divorced her and she was married to Kinanah ibn Abu Huqayq. He was killed in the Battle of Khaybar and she was taken captive alongwith others by the Muslims. The Companions, Dihyah Kalbi ﷺ requested the Prophet ﷺ for a slave girl from the captives of Khaybar and he said, "You may choose one." He picked up Safiyah. But another Companion ﷺ pointed out to the Prophet ﷺ that she was a daughter of the chiefs of Banu Nadeer and Banu Qurayzah and worthy only of him. So, the Prophet ﷺ gave Dihyah

another female slave and freed Safiyah and married her.

(al-Bidayah wa an-Nihayah v4 p194, Saheeh Bukhari v2 p604)

When he had given her option to go back to her land or marry him. She said:

اختار الله ورسوله لقد كنت اتمنى ذالک فی الشرک

"I choose Allah and His Messenger. Indeed, I craved for that even before Islam." (Zurqani)

After her marriage, she narrated to the Prophet ﷺ a dream she had seen. She said, "O Messenger of Allah, while you had surrounded Khaybar, I dreamt one night that the moon is in my lap. I related it to my husband who slapped me so hard that the impression of his fingers were left on my face- and he said you long to marry the king of the Arabs." (al-Bidayah wa an Nihayah v4 p194)

The Prophet ﷺ had married her while returning from Khaybar at Sadd as-Sabba. The next he gave a wedding feast at the same place. At his saying, the Companions ﷻ brought dates, cheese, butter-oil, etc. These things were placed on a dining mat and eaten and this was the wedding feast.

(Siyar A'lam al-Nabula v2 p232, Saheeh Bukhari chapter Battle of Khaybar.)

Throughout the journey, Sayyidah Safiyah رضی الله عنها rode the same camel as the Prophet ﷺ sitting behind him.

## Merits

Sayyidah Safiyah رضی الله عنها was very wise and intelligent. She did not go home although she was given choice but preferred to stay with the Prophet ﷺ. She was very kind. Once her maid-slave complained to Sayyidina Umar ﷺ that she continued to observe the Sabth (sabat) and maintained ties with Jews. He deputed someone to find out the truth and she asserted, "When Allah has given me a better day, Friday, then why should I observe the *Sabat*. As for joining ties of relationship with Jews, they are my relatives, so I join those ties with them (and Islam does not forbid that)." She then asked her slave why she had made the complaint and she said that the devil had provoked her. Instead of punishing her, she set her free. (Isabah)

One day the Prophet ﷺ found her weeping. He learnt that Sayyidah Ayshah and Sayyidah Hafsah had told her that besides

being the Prophet's ﷺ wives, they also belonged to his clan while she was from Jewish stock, so they were superior to her. He comforted her and said, "Why did you not say to them that they could not be superior to you because you are an off-spring of Haroon, the Prophet, and your uncle was Prophet Musa and your husband is Prophet Muhammad.

(Tirmizi v2 p229 — Chapter: Merits of Prophet's wives.)

The Prophet ﷺ expressed great displeasure once when Sayyidah Ayshah رضى الله عنها had spoken unreasonable words about her. Once, Sayyidah Zaynab رضى الله عنها bint Jahsh called her a Jew and he said: انها اسلمت وحسن اسلامها "She is a perfect believer," and he did not visit Sayyidah Zaynab for many weeks. (Isabah)

Sayyidah Safiyah رضى الله عنها loved the Prophet ﷺ exceedingly and when he was ill and in much pain, she said, "O Allah's Messenger! I wish I would get your pain instead of you." Some of the Prophet's ﷺ wives doubted her sincerity and this showed on their faces. The Prophet ﷺ told them that she spoke the truth.

(Isabah v7 p741. Zurqani v3 p258)

She was very generous. When she came to Madinah for the first time, she gave away her jewellery to Sayyidah Fatimah رضى الله عنها and some of the Prophet's ﷺ wives رضى الله عنهن.

When the rebels had surrounded Sayyidina Uthman's house and prevented all kind of provision and water from being sent to his house to help him but they did not allow her to enter it. So, she arranged supply of these necessities through Sayyidina Hasan رضي الله عنه.

(Isabah v7 p742)

She has narrated many Ahadith. Among her students were Sayyidina Zayn ul-Abideen, Ishaq ibn Abdullah, Muslim ibn Safwan, Kinanah, Yazeed ibn Mu'attib and other tabi'een.

## Death

Sayyidah Safiyah رضى الله عنها died in Ramadan 50 AH and she was buried in Jannat ul-Baqee', but some authorities have said that she died in 52 AH.

## Sayyidah Maymunah رضی الله عنها

Sayyidah Maymunah رضی الله عنها was the daughter of Harith ibn Hazn who was a Quraysh. Her mother was Hind bint Awf or Khawlah bin Awf of the Himyar[1], and she was also the mother of Sayyidah Zaynab رضی الله عنها bint Khuzaymah. We have seen in her account that Sayyidah Zaynab رضی الله عنها and Sayyidah Maymunah رضی الله عنها had the same mother but not the same father.

Sayyidah Maymunah رضی الله عنها was the maternal aunt of Sayyidina Abdullah ibn Abbas ﷺ, Khalid ibn Waleed ﷺ and Yazeed ibn al-Asamm ﷺ. Her sister Sayyidah umm al-Fadl رضی الله عنها was the wife of Sayyidina Abbas ﷺ; another sister Sayyidah Asma رضی الله عنها was the wife of Sayyidina Ja'far ibn Abu Talib ﷺ but she married Sayyidina Abu Bakr ﷺ after he was martyred, and after he died, she married Sayyidina Ali ﷺ.

Sayyidah Maymunah رضی الله عنها was first married to Abu Ruhm ibn Abd al-Uzza. When he died. Sayyidina Abbas ﷺ suggested to the Prophet ﷺ that he should marry her. So, he sent Sayyidina Ja'far ibn Abu Talib ﷺ with the proposal. She gave her consent and appointed her brother-in-law, Sayyidina Abbas ﷺ, as her attorney. This was a year after the Peace of Hudaybiyah. Before they could marry, the Prophet ﷺ proceeded to perform the redeeming (gada) *umrah* in 7 AH. His wives and even Sayyidah Maymunah رضی الله عنها were with him. So, he married her during the journey. The reports differ on whether the marriage took place before assuming the *ihram* or after that. She was the last of the Prophet's ﷺ wives. Her dower was fixed at 400 dirhams. The Prophet' ﷺ intention was to hold the wedding feast at Makkah after the *umrah* but the Makkans did not allow them to stay beyond three days, so he held it at Sarif, ten miles away from Makkah on the route to Madinah.

## Merits

Sayyidah Maymunah رضی الله عنها lived with the Prophet ﷺ for three years. They married in ZuQa'dah 7 AH and the Prophet ﷺ died in Rabee' ul-Awwal 10 AH. In this short time she learnt a lot from the Prophet ﷺ. She knew many religious rulings which the

[1]. Zurqani names her as Hind, Isabah as Khawlah.

front-rank Companions ‌ also could not know, particularly those about women and ghusl (ritual bath) etc. Ahadith on these are narrated by her. She has narrated forty-six Ahadith in all, six of them are found in Saheeh Bukhari and Saheeh Muslim, five in Saheeh Muslim while the rest are in other books.

Her students included her nephew, Abdullah ibn Abbas, Abdullah ibn Shaddad. Abdur Rahman ibn Sa'ib, Yazeed ibn al-Asamm and her freed slave Sulayman ibn Yasar and his brother Ata ibn Yasar, and others.

The Prophet had borne witness that she had perfect faith.

الا خوات مومنات ميمونه وام الفضل واسماء.

(Maymunah and her sisters Umm al-Fadl and Asma' were believers of great rank.)

(Isabah v8 p128 on the authority of Tabaqat Ibn Sa'd)

Sayyidah Ayshah رضى الله عنها also praised very much her piety and habit of keeping ties of relationship intact.

(Isabah Zurqani on the authority of Tabaqat)

Her nephew Yazeed ibn al-Asamm said that she was given to offer salah abundantly. She attended to household chores and was very particular to use the miswak. She released many slaves and the Prophet once gave her his prayers on that account, "May Allah reward you for that."

## Death

Sayyidah Maymunah رضى الله عنها died in 51 AH at Sarif. She had gone to Makkah to perform Hajj or Umrah but fell ill. She said to Yazeed ibn al-Asamm, "Take me away from Makkah because I will not die in Makkah, for Allah's Messenger had said to me 'You will not die in Makkah." Yazeed ibn al-Asamm said that they had reached Sarif where she died.

(Dala'il an-Nabuwah. Bayhaqi and Majama' az-Zawa'id)

Sarif is about 10 miles from Makkah towards Madinah. Some authorities have stated that she was married at Sarif and her wedding feast was held there and she also died there.

(Tahzeeb al-kamal)

Sayyidina Abdullah Ibn Abbas led the funeral salah. He said, "This is the funeral of a wife of the Prophet so carry it

respectfully and walk gently." She was lowered into the grave by Sayyidina Ibn Abbas ﷺ, Yazeed ibn al-Asamm and Ubaydullah ibn Shaddad. They were all her nephews. Her grave was dug at the same spot where Allah's Messenger ﷺ had pitched her tent on the return journey after performing umrah.

While Sayyidah Khadijah رضى الله عنها was the Prophet's ﷺ first wife, Sayyidah Maymunah رضى الله عنها was the last.

We have recounted the merits of all the Prophet's eleven wives who are mentioned in Books of Hadith. Praise belongs to Allah.

رضى الله عنهن وارضاهن

# THE PROPHET'S ﷺ CHILDREN

We now write an account of the Prophet's ﷺ children and their excellences. There is much difference of opinion on the number of his children.[1] The most acceptable report seems to be that he had seven children, of whom only a son, Ibrahim, was born to Mariyah, his slave girl and the rest were children of Sayyidah Khadijah رضی الله عنها.

We have seen in the account of Sayyidah Khadijah رضی الله عنها that sometime after their marriage (five years according to a report) their first child — a son — Qasim was born. The Prophet ﷺ got his kunyah from him. He died in infancy. Then Zaynab, their eldest daughter, was born and both these children were born before the Prophet ﷺ was entrusted with the mission of Prophethood. Thereafter, a son, Abdullah, was born. He was called Tayyib or Tahir because he was born during Prophethood but he too died in childhood. Then three daughters were born in succession[2]. They were Ruqayyah, Umm Kulthum and Fatimah. All the Prophet's daughters lived to the age of understanding, saw the Islamic period and embraced Islam and also observed the *hijrah* (migration) from Makkah to Madinah, and the Prophet ﷺ himself conducted their marriage. Therefore, we shall only mention his daughters.

## Sayyidah Zaynab رضی الله عنها

She was the Prophet's eldest daughter, born ten years before Prophethood. Some seerah writers say that she was the Prophet's eldest child while some others say that her brother, Qasim, was the eldest. Nevertheless, she was the eldest among his daughters.

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❶. Zurqani has stated that he had eleven children

❷. This implies that all three were born during Prophethood but it is not so in reality. Muhammad Zakariya.

## Marriage

She was married toAbu al-Aas ibn Rabee' who was the son of her maternal aunt Halah bint Khuwaylid. He was a very good, noble and well-natured man and the two of them loved one another deeply. Their close-knit relationship survived all their life. When the Prophet ﷺ migrated to Madinah, he could not take along his family. Sayyidah Zaynab رضى الله عنها was with her husband who had not believed in Islam till then. In fact, he was among the worriors of Makkah against the Muslims in the Battle of Badr in 2 AH and was one of the captives taken to Madinah. In the same way as relatives of other captives sent ransom to release them, Sayyidah Zaynab رضى الله عنها also sent her possession to pay for the release of Abu al-Aas.[1] The Prophet ﷺ let him go on condition that he would sent Sayyidah Zaynab رضى الله عنها to Madinah on reaching Makkah. Accordingly, he sent her to Madinah on camel-back with his brother, Kinanah. While they had just crossed the Makkan border and had reached Zu Tuwa, some of the idolaters surrounded them and declared that they would not let Muhammad's daughter go to Madinah. One of them hit her with a spear causing her to fall down and suffer injuries. Kinanah took out his bow and warned that if anyone approached them, he would not survive. They all stopped at their places. Meanwhile, the Makkans had learnt of this episode and their chief Abu Sufyan came there with some influential men and persuaded Kinanah to postpone his departure for some time after which he may take Sayyidah Zaynab رضى الله عنها in the darkness and quiet of the night because the Makkans had suffered defeat and shame in the Battle of Badr and would consider her announced departure as a further insult. Kinanah agreed with that and Sayyidah Zaynab رضى الله عنها returned to Abu al-Aas. A few days later, she went to Madinah, again with Kinanah. The Prophet ﷺ had sent Sayyidina Zayd ibn Harithah رضي الله عنه and an Ansar Companion رضي الله عنه to Batan Ya'jaj to receive her. Kinanah handed her over to these two men at this place and returned to Makkah.

In 6 AH Abu al-Aas, was again taken captive in a battle and brought to Madinah. Again, Sayyidah Zaynab رضى الله عنها came to his aid. She gave him protection and the Prophet ﷺ acceded to her

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❶. Zurqani

request and let Abu al-Aas go. He went to Makkah, returned whatever the Makkans had entrusted him with, embraced Islam and came to Madinah. He and Sayyidah Zaynab رضى الله عنها had been separated for many years but neither did the Prophet ﷺ marry Sayyidah Zaynab رضى الله عنها to any other man. The Prophet ﷺ remarried Sayyidah Zaynab رضى الله عنها to him when he came to Madinah as a Muslim.

The Prophet ﷺ regarded him highly because of his good conduct, truthfulness to his promise and kind treatment to Sayyidah Zaynab رضى الله عنها. And the Prophet ﷺ expressed that His words of praise for Sayyidina Abu al-Aas رضي الله عنه are found in Saheeh Bukhari and Saheeh Muslim (respectively chapters: ashar un-Nabi and Fada'il Fatimah).

## Merits

It is not enough to say in her praise that she was the very dear child of the Prophet ﷺ? Also, she was among the very first to believe, having recited the *Kalimah shahadah* with her mother, Sayyidah Khadijah رضى الله عنها. Her faith was so strong that her deep love for her husband did not deter her from keeping her faith alive, loving the Prophet ﷺ and migrating to Madinah. She left her husband at Makkah and went to Madinah soon after the Battle of Badr.

The Prophet ﷺ also loved her deeply. Sayyidah Ayshah رضى الله عنها said that the Prophet ﷺ learnt of her injury during her attempt to migrate. He remarked:

افضل بناتى اصيبت فى

"The best of my daughters suffered on my account."

(Zurqani v3 p195 on the aurhority of Tahtawi and Haakim)

## Death

She died in 8 AH, two years after Sayyidina Abu al-Aas رضي الله عنه came to Madinah and the Prophet ﷺ remarried them. The Prophet ﷺ was gravely disturbed on her death. He gave meticulous instructions to the women who were giving her the bath and shrouding her. He gave his own *tahmat* (lower waist-down wrapper) for her shroud. Sayyidah Umm Atiyah رضى الله عنها was one

of the women who gave her a bath. Her Hadith is transmitted in Saheeh Muslim:

عن ام عطيةؓ قالت لما ماتت زينب بنت رسول الله صلى الله عليه وسلم قال لنا رسول الله اغسلنها وتراً ثلثاً او خمساً واجعلن فى الخامسة كافوراً اوشيئاً من كافور فاذا غسلتنها فاعلمننى قالت اعلمنا ها عطانا حقوه وقال اشعرنها اياه.

{Sayyidah Umm Atiyah رضی الله عنها said: when the Prophet's ﷺ daughter Zaynab died, he said to us who were giving her a bath, "Give her the bath an odd number of times — three or five. Pour camphor into the water the fifth time. (Or, he said, mix a little camphor). And, when you have finished giving her a bath, infrom me." So, when we were over with it we informed him. He gave us his blessed *tahmat* for the shroud, saying, "Use it as the innermost part of the shroud directly on Zaynab's body."

(Saheeh Muslim v1 p305)

He led the funeral salah and he and Sayyidina Abu al-Aas ﷺ lowered her in the grave. She felt the pain from the would she had suffered during hijrah all her life till death. Some ulama contend, therefore, that she died a martyr. (Zurqani v3 p196)

## Children

She had a son, Ali, and a daughter, Umamah. The Prophet ﷺ loved both of them dearly. According to Traditions in Saheeh Bukhari and Saheeh Muslim, his grand daughter, Umamah, climbed on his shoulders while he offered salah but he did not object to that. His grandson, Ali, travelled on the same camel as he at the time of the liberation of Makkah. He was martyred in the Battle Yarmook. (Zurqani v3 p197) رضى الله عنهم وارضا هم.

## Sayyidah Ruqayyah رضی الله عنها

She was the second daughter of the Prophet who was thirty-three years old at the time of her birth. (Zurqani v3 p197). The Prophet ﷺ had married her in her childhood to Utbah the son of Abu Lahab as he had his other daughter Umm Kulthum to Abu Lahab's second son Utabah (though the marriage was not

consumated then). He was not commissioned as Prophet at that time. Both the girls had not been sent to their husbands home till the time he was entrusted with Prophethood. He then began to invite people to Islam so Abu Lahab, hostile as he was to Islam, told his sons that they may choose between him and Muhammad's daughters. His sons obeyed their father and revoked their marriage with the Prophet's ﷺ two daughters.

The Prophet ﷺ then married Ruqayyah رضی الله عنها to Sayyidina Uthman رضي الله عنه before hijrah (Zurqani v3 p198). Both of them were among the first migrants to Ethiopia when the Makkan idolaters made life difficult for them in Makkah. The Prophet ﷺ had said at the time of their migration:

ان عثمان اول من هاجرباهله بعد لوط.

"Surely Uthman is the first after Lut to migrate with his family."

Allah had bestowed beauty on both husband and wife and there was not any other couple in Makkah as beautiful as them. Some women of the family of Uthman رضي الله عنه also composed poetry in their praise. zurqani has quoted some of their poetry whose central theme is that no one had seen such a beautiful couple.

Sayyidina Uthman رضي الله عنه and Sayyidah Ruqayyah رضی الله عنها returned to Makkah after some days and, when Allah's Messenger ﷺ migrated to Madinah, they too headed there. At Ethiopia, Sayyidah Ruqayyah رضی الله عنها gave birth to a son who was named Abdullah, but he died at the age of six. After that, perhaps they had no children. When the Prophet ﷺ was going to Badr for the battle, Sayyidah Ruqayyah رضی الله عنها was very ill. So, he instructed Sayyidina Uthman رضي الله عنه to stay behind to look after her. The news of victory at Badr was received in Madinah, but before the Prophet ﷺ could arrive, Sayyidah Ruqayyah رضی الله عنها died. When he came, he was much grieved. He went to her grave and there tears rolled down his eyes. He wept so much that his tears fell on the grave (Zurqani). رضی الله عنها وارضاها

## Sayyidah Umm Kulthum رضی الله عنها

She was the Prophet's ﷺ third daughter. She was born before the Prophet ﷺ began his mission but she grew up in the Islamic

atmosphere. We have seen that like Sayyidah Ruqayyah رضی الله عنها she too was married in childhood to a son of Abu Lahab. When the Prophet ﷺ began to preach Islam, Abu Lahab's both sons revoked their marriages with Sayyidah Ruqayyah رضی الله عنها and Sayyidah Umm Kulthum رضی الله عنها. Their relationship thus ended before the marriage was consumated.

(al-Bidayah wa an-Nihayah v5 p346, Siyar A'lam an-Nabula v2 p252)

The Prophet ﷺ had then married Sayyidah Ruqayyah رضی الله عنها to Sayyidina Uthman رضي الله عنه but when she died in 2 AH, he married Umm Kulthum رضی الله عنها, a few days later, also to Sayyidina Uthman رضي الله عنه. It thus became Sayyidina Uthman's رضي الله عنه privilage that he married the Prophet's ﷺ two daughters one after the other, and was, thus, bestowed the title of *Zu an-Noorayn* (Possessor of two lights). When she too died in the lifetime of Sayyidina Uthman رضي الله عنه, the Prophet ﷺ said:

**لوكان عندى ثالثة لزوجتها**

(If I had a third daughter, I would have married her to Uthman, surely).1

When Utaybah had revoked his marriage to Sayyidah Umm Kulthum رضی الله عنها, he had also displayed extreme rudeness to the Prophet ﷺ. Both these things had hurt the Prophet ﷺ very much He had happened to pray to Allah اللهم سلط عليه كلباً من كلابک (O Allah let one of your dogs overpower him!) (Zurqani, v3 p238) When Abu Lahab learnt of this curse, he was very worried and feared for the life of his son. Some days later they set out on a journey to Syria. the carvan pitched tent on the way and the residents of that place cautioned them that lions frequented that area. This reminded Abu Lahab of the Prophet's prayer against his son, so he employed every protective measure he could to save his son, but the words that had escaped from the tongue of the Prophet ﷺ were not meaningless. The lion somehow took utaybah away.

Before Sayyidah Umm Kulthum رضی الله عنها was married to Sayidina Uthman, Sayyidina Umar's رضي الله عنه daughter Sayyidah Hafsah

❶. al-Bidayah wa an-Nihayah v5 p347. A version has لوكان عشرا لزوجتهن عثمان (If I had ten daughters, I would have married them to Uthman, surely). In fact, Zurqani has a version (If I had a hundred……) v3 p238. This displays Uthman's رضی الله عنها extraordinary excellence.

رضی الله عنها was widowed. So, he asked Sayyidina Uthman ﷺ to marry her but he gave a vague reply, neither denying flatly nt accepting the offer. Sayyidina Umar ﷺ complained to the Prophet ﷺ who said, "Shall I not read you to a better husband for your daughter then Uthman and a better wife for Uthman than your daughter." He than asked Umar ﷺ to marry his daughter to him and he would give his own daughter, Umm Kulthum, to Uthman in Marriage.(Zurqani)

## Merits

We have seen that the Prophet ﷺ called Sayyidah Umm Kulthum more excellent than Sayyidah Hafsah رضی الله عنها. Besides, she was the Prophet's ﷺ daughter, among the first people who believed. He also loved her as we can see from Utaybah's story. Also, the Prophet ﷺ led her funeral salah and took part in the burial.

## Death

Six years after her marriage with Sayyidina Uthman (in 3AH), she died in 9 AH. (Siyar A'lam an-Nabula v2 p253, Zurqani v3 p239) The Prophet ﷺ was present in Madinah. Sayyidah Umm Atiyah رضی الله عنها and some other women bathed her. Some of the exponents of Hadith have held that the Prophet's ﷺ instructions to Sayyidah Atiyah رضی الله عنها on the death of Sayyidah Zaynab رضی الله عنها were really given on the death of Sayyidah Umm Kulthum رضی الله عنها, not Sayyidah Zaynab رضی الله عنها, but some others suggest that the same instructions may have been given both times, for, no name is mentioned in the Tradition. The Prophet ﷺ led the funeral salah and she was buried in Jannat ul-Baqee'.رضی اللہ عنها وارضاها

## Sayyidah Fatimah رضی الله عنها

She was the youngest of the Prophet's ﷺ daughters and she was also the most dear to him. The historians differ on her date of birth which they place five years or one year before Prophethood. (al-Bidayah wa an-Nihayah) She was with the Prophet ﷺ till *hijrah* when he had left her at Makkah. He got her to join him at Madinah later and, in 2 AH, a little after the Battle of Badr she was

married to Sayyidina Ali ﷺ.(Saheeh Bukhari) Because he too was under the Prophet's ﷺ care and had no house of his own, he gave them some things that were necessary in a home like a sheet of cloth, a waterskin, a leather mattress which was filled with *izkhar* (a kind of hay) and so on. These things did not constitute the customary dowry because we do not have evidence of dowry from any of his wives or for his other daughters and it was unknown to the Arabs of the time. Sayyidina Ali ﷺ gave a coat of mail or its value as dower because he had nothing else to give in dower.

## Children

She had three sons Hasan, Husayn and Muhsin. Muhsin died in childhood. She had two daughters, Zaynab and Umm Kulthum. Of the Prophet's children, his descendants are known only from Sayyidah Fatimah رضی الله عنها. Either no child was born to his other daughters or they died early in life.

## Merits

Sayyidah Fatimah رضی الله عنها was very dear to the Prophet ﷺ. He loved her very much, extraordinarily. He said: احب اهلی الی فاطمه "The dearest of my family to me is Fatimah." (Tirmizi). If she was in difficulty, he could not tolerate it. Sayyidina Ali ﷺ wished to marry the daughter of Abu Jahl but Sayyidah Fatimah رضی الله عنها complained to the Prophet ﷺ about it and he was much pained at that. He expressed his pain and displeasure in a sermon in the mosque and he also said: فاطمه بضعة منی فمن اغضبها اغضبنی "Fatimah is part of me. He who angers her, angers me." This Hadith is found in almost all Books of Hadith with slight difference in words.[1]
Sayyidah Ayshah رضی الله عنها said, "In her style of speech, Fatimah was most akin to the Prophet ﷺ. Her style of walking was also exactly the same as the Prophet's. It was his practice that when she came to him, he would get up to welcome her and say welcome! Her practice too was the same with the Prophet ﷺ." (Tirmizi)

When the Prophet ﷺ went out on a journey, he would meet Sayyidah Fatimah رضی الله عنها at the last hour before departure but

❶. Bukhari (Kitab un Nikah)., Muslim, Tirmizi (Merits of Fatimah, Abu Dawood (Kitab un Nikah).

when he arrived from a journey, he met her before he met anyone else. (Zurqani)

Sayyidah Ayshah رضی الله عنها said, "In his last illness, the Prophet ﷺ called Fatimah to him and whispered something in her ear at which she wept. He said something more in her ear and she smiled. Later, I asked her the reason for that but she said that she would not divulge the Prophet's ﷺ secret. But, when I brought up the subject after his death, she said that the first time he said that he thought his time had come to die, and she wept. The second time he said that she would be the first of his family to go to him. This caused her to smile." In some versions it is stated that the second time, he asked, "Are you not happy that you are the chief of all women in Paradise." Apparently, he said both things (Saheeh Muslim). Besides these, the Books of Hadith abound with Ahadith on the fine qualities of Sayyidah Fatimah رضی الله عنها.

## Death

The death of the Prophet ﷺ was unbearable for all Companions رضی الله عنهم, Sayyidah Fatimah رضی الله عنها was his only remainig child and both of them loved one another deeply. Therefore, her grief was beyond expression and one that made living impossible for her. In fact, the Prophet ﷺ had himself let her know of that in his lifetime. Just six months after his death, she too undertook the journey to the Hereafter. She was 29 or 24 years old when she died. The difference is because of uncertainity of her date of birth. If she was born five years before Prophethood then she was twenty-nine years old when she died, But if that was one year before Prophethood then she was twenty-four years old at death. Ibn Katheer has given her age as twenty-nine years (al-Bidayah wa an-Nihayah) while Hafiz Zahabi as twenty-four years (Tareekh al-Islam). But Allah knows best.

Sayyidina Ali رضی الله عنه led the funeral salah and she was buried in Jannat ul-Baqee'. رضی الله عنها وارضاها

## Sayyidina Hasan Ibn Ali رضی الله عنه

His name was Hasan رضی الله عنه and kunyah was Abu Muhammad. The name was suggested by the Prophet ﷺ (Siyar A'lam an-Nabula v3 p246).

His father was Sayyidina Ali ﷺ and Sayyidah Fatimah رضى الله عنها was his mother. He was their eldest son and Sayyidina Ali ﷺ got his kunyah, Abu al-Hasan, from him.

## Birth

He was born in Ramadan 3 AH. On learning of his birth the Prophet ﷺ went to Sayyidina Ali's ﷺ house, took his grandson in his lap, called the azan in his ear and got the *aqeeqah* done, giving silver equal in weight to his hair in *sadaqah*.[1] Thus the first sound to go into his ears was the Prophet's ﷺ, and that was the azan which invites to religion. Much of his childhood was spent in the Prophet's ﷺ company and he was eight years old when the Prophet ﷺ died.

## Khilafah

When Sayyidina Ali ﷺ was martyred, the Muslims of Kufah and around it swore allegiance (*bay'h*) to Sayyidina Hasan ﷺ in the Jami' Masjid of Kufah. Sayyidina Ali ﷺ and Sayyidina Mu'awiyah ﷺ had already developed great differences. So, hardly seven months had passed since becoming Khalifah. Sayyidina Hasan ﷺ concluded peace with Sayyidina Mu'awiyah ﷺ to prevent fighting and killing and after resigning as Khalifah in favour of Sayyidina Mu'awiyah ﷺ, he moved to Madinah. In this way, the Prophet's ﷺ words were proved true when he had said about him: ابنى هذا اسيد و لعل الله ان يصلح به بين الفئتين من المسلمين "This son of mine is a sayyid (leader) and, if Allah wills, Allah will bring peace between two groups of Muslims through him."[2] During the negotiations, Sayyidina Mu'awiyah ﷺ accepted all the conditions that Sayyidina Hasan ﷺ placed before him.[3] The conditions included an abundant allocation of wealth enough for him to live comfortably, but he spent from it in the cause of Allah so much so that he sometimes gave away his socks too. On reaching Madinah, Sayyidina Hasan ﷺ spent his life peacefully occupying himself in

1. Jami' Tirmizi v1 p183 ما جاء في العقيقة . Abu Dawood: chapter on Aqeeqay. Nasai Kitab al-Aqeeqah.
2. Saheeh Bukhari (manaqib al-Hasan wal Husayn) Tirmizi v2 p218 (manaqib).
3. Siyar A'lam an Nabula v2 p23, v3 p264.

worship, devotion and preaching.

He married many times and had ten or more children.

## Death

In 50 AH or 51 AH, someone poisoned him and that resulted in his martyrdom. The ameer of Madinah, Sa'eed ibn al-Aas led the funeral salah. رضی الله عنه، وارضاه

## Features

He resembled the Prophet ﷺ very much in features. Sayyidina Abu Bakr رضي الله عنه once had him in his lap and said to Sayyidina Ali رضي الله عنه, "He does not look like you, but he is like the Prophet ﷺ." Sayyidina Ali رضي الله عنه heard him and laughed.[1] The same is reported by Sayyidina Anas.[2]

## Merits

We will follow the muhadditheen in recounting his fine qualities with those of Sayyidina Husayn رضي الله عنه because they are mostly common to both.

## Sayyidina Husayn Ibn Ali رضي الله عنه

He was the second grandson of the Prophet ﷺ and the second son of Sayyidina Ali رضي الله عنه and Sayyidah Fatimah رضی الله عنها. He was born in Sha'ban 4 AH. The Prophet ﷺ gave him the name Husayn, let him lick honey, put his tongue in his mouth and thus put his saliva therein. He also instructed that the *aqeeqah* be performed and *sadaqah* be given of silver of the same weight as his hair. (Muwatta Imam Maalik). He too resembled the Prophet ﷺ who loved him very much. He was only six years old when the Prophet ﷺ died, but he spent all those years in his company. Then, Sayyidina Abu Bakr رضي الله عنه and Umar رضي الله عنه treated him with immsnse love and in the initial days of Sayyidina Umar رضي الله عنه he began to participate in *jihad* and took part in many battles. When the rebels had laid siege on Sayyidina Uthman's house, Sayyidina Ali رضي الله عنه, instructed both sons, Sayyidina Hasan رضي الله عنه and Husayn رضي الله عنه to protect him. When

❶. Saheeh Bukhari (Manaqib al-Hasan and al-Husayn)

❷. Siyar A'lam an-Nabula (refce: Jami' Tirmizi etc.)

Sayyidina Hasan ﷺ concluded peace with Sayyidina Mu'awiyah ﷺ, his brother, Sayyidina Husayn ﷺ disagreed with him but accepted his decision because he was his elder brother. However, when, after Sayyidina Hasan's ﷺ death, Sayyidina Mu'awiyah ﷺ asked for allegiance to Yazeed as Khalifah, he (Sayyidina Husayn ﷺ) could not accept that in any way. And, when Yazeed became Khalifah, he did not listen to his well-wishers but travelled to Kufah from Madinah with intent to wage *jihad* and he had just reached Karballa when he was persecuted and martyred. رضی الله عنه وارضاه He was martyred on 10th Muharram 21 AH at the age of 55 years.

## Merits of Both Brothers

As it is being the Prophet's grandson and Companion are not without merit. The Prophet ﷺ loved them much. Both the brothers climbed on the Prophet's back when he was in salah and they walked through his legs. He was careful of them even in salah and did not raise himself from sajadah as long as they were perched on his back. (Siyar A'lam an-Nabula v3 p294). He used to take them in his lap, place them on his shoulders, kiss them, smell them and would say انكم لمن ريحان الله "You are the sweet smell of Allah." (Jami' Tirmizi) On one such occasion, Sayyidina Aqra' Ibn Habis submitted to him, "O Messenger of Allah! I have ten sons but I have never kissed anyone." He said, "He who does not have mercy is also not shown mercy." (Jami Tirmizi)

We have read in the account of Sayyidah Fatimah رضی الله عنها that when the *ayat tatheer* was revealed, the Prophet ﷺ gathered Sayyidina Ali ﷺ, Sayyidah Fatimah رضی الله عنها and the brothers Hasan ﷺ and Husayn ﷺ under his mantle and submitted to Allah:

اللهم هولاء اهل بيتى فاذهب عنهم الرجس وطهر هم تطهيرا.

(O Allah, they too are among the people of my house, remove impurity from them and purify them!) (Tirmizi)

Sayyidina Adi ibn Thabit ﷺ has reported that Allah's Messenger had placed Hasan ﷺ on his shoulders and made this supplication 'اللهم ابنى احبه' فاحبه' "O Allah, he is dear to me, You too make him dear to You." (Saheeh Bukhari, v1 p530: Saheeh Muslim v7

p283 — merits of al-hasan wa al-Husayn)

Sayyidina Ibn Umar ﷺ said that a man of Iraq asked him, "Would an expiation be necessary if a pilgrim who has assumed the *ihram* kills a fly!" He said in extreme displeasure, "The people of Iraq come to ask about the killing of fly although they killed the grandson (Husayn) of the Prophet ﷺ who had said about both his grandsons that they were for him sweet smell of the world."[1]

Sayyidina Usamah ibn Zayd ﷺ said that he went to the Prophet ﷺ. He came out holding something which he had covered with his cloak. When he finished speaking what he had come to say, he asked the Propeht ﷺ what he was holding. He removed his cloak and disclosed Hasan ﷺ and Husayn ﷺ and said:

هذان ابناى وابنا ابنتى اللهم انى احبهما فاحبهما واحب من من يحبهما.

"O Allah, I love them both. You too love them and love him who loves them." (Tirmizi)

These words are found in Books of Hadith on sound transmissions: "اللهم انى احبهما فاحبهما" (O Allah I love them both. You too love them). There is no doubt whatsoever that both of them were very dear to Allah and to His Messenger and those who love them are also dear to Allah and His Messenger. Once the Prophet ﷺ was delivering the sermon when both of them came running to him. He paused, picked them, placed them on his sides and resumed the sermon.

Sayyidina Ya'lah ibn Murrah reported that the Prophet ﷺ said:

حسين منى وانا من حسين احب الله من احب حسينا حسين سبط من الاسباط.

"Husayn is mine and I am his. He who loves Husayn, Allah loves him. Husayn is a grandson of mine."

These words حسين منى وانا من حسين (Husayn is mine and I am his) express deep love, oneness and a heartfelt relationship. They are followed by words of supplication which occur in many Ahadith particularly in Tirmizi in the chapter on merits of Hasan and Husayn. The Prophet ﷺ called their mother chief of the women of Paradise and the two brothers سيداشباب اهل الجنة chief of the young

❶. Saheeh Bukhari (chapter on merits of Hasan and Husayn). Tirmizi (Chapter on merits of Hasan and Husayn).

men of Paradise. (Jami Tirmizi Chapter on: merits of Ahl ul-Bauy v1 p216). After the Prophet's ﷺ death, the Companions, ﷺ particularly the first two Khalifahs, also treated them with tremendous love and compassion.

Sayyidina Umar ﷺ fixed an allowance for the two brothers at five thousand dirham equal to that of the participants of Badr and said that it was because of close relations with the Prophet ﷺ (Siyar A'lam an Nabula, v3 p266) though even towards the end of his Khalifah both brothers were just young men. Once Sayyidina Umar ﷺ was delivering a sermon from the Prophet's ﷺ pulpit in Masjid Nabawi when Sayyidina Husayn ﷺ asked him, "Vacate the pulpit of my father (grand father) and deliver it from your father's pulpit." He said, "My father had no pulpit," and he made him sit next to him on the pulpit and showed him much love. (Siyar A'lam an-Nabula v3 p285). Sayyidina Umar ﷺ had received some cloaks known as hullah from Yaman. He distributed them among the sons of the Companions ﷺ and ordered for better ones to be sent for Sayyidina Hasan and Sayyidina Husayn. He gave them the cloaks and said, "Now, I am pleased."

Both the brothers have not reported many Ahadith, but they do have some direct reports from the Prophet ﷺ or their parents رضی الله عنهم against their names.

They were devoted worshippers. Both, had performed Hajj many times after having travelled from Madinah to Makkah on foot. (Siyar A'lam an-Nabula)

They Spent generously in the cause of Allah. They had inherited the quality of piety and generosity from their grand father and parents.رضی الله عنهما وارضاهما

# EXCELLENCES OF THE COMPANIONS ﵃

Let us now narrate the merits or virtues of some of the well-known Companions ﵃. All the Companions ﵃ are privileged because of the Prophet's ﷺ company the like of which no one who is not a Companion can get. However, there is a distinction among them in ranks as is mentioned in the Qur'an:

لَايَسْتَوِىْ مِنكُمْ مَنْ اَنفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ اُولٰٓئِكَ اَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ اَنفَقُوْا مِنْ بَعْدُ وَقَاتَلُوْا وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى (الحديد ٥٧:١٠)

{Not equal is he with the rest of you who spent and fought before the victory. Such are high in rank than those who spent and fought afterwards. And to each Allah has promised a goodly (reward).} (al-Hadeed, 57:10)

There is a concensus among the *ummah* that one who is not a *Sahabi* (companion) — no matter how high he may be in rank — cannot be better than a Companion even if he is not of a high rank among the Companions.[1]

In the terminology of *Shari'ah* a Companion — صحابی *Sahabi* — is one who as a believer, had seen Allah's Messenger, or had the privilege of his company even if that was for a moment.[2] The Quran and the Ahadith have mentioned innumerable virtues of the Companions ﵃. We begin with some verses of the Qur'an and will then relate some Ahadith on the fine qualities and merits of the Companions ﵃ in general. We will follow this with an account of peculair merits of the front rank Companions ﵃.

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❶. Fath al-Bari v_ p7.

❷. Nawawi; Sharah Muslim v2 p309. Tadreeb al-Rawi v2 p209. Nakhbat ul-Fikr p82. Imam Bukhari has given this definition in the Chapter on Virtues of the Companions of the Prophet ﷺ.

(1) And thus We have made you a mid-most (justly balanced) community so that you may be witnesses to mankind, and the Messenger may be a witness to you.
(al-Baqarah,2:143)

(١) وَكَذٰلِكَ جَعَلْنَاكُمْ اُمَّةً وَّسَطاً لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا. (سورة البقره ٢: ١٤٣)

The change of the *qiblah* is mentioned before this verse. The meaning is that just as your qiblah is very correct and well-balanced so too you (the Companions and their followers) are also vey well-balanced. And, you will bear witness in the Hereafter to the other communities in the same way as the Prophet ﷺ will be a witness to you. The word (*wasat*) is mid-most path, the most straight and well-balanced. This word is used in the verse mentions the honour of the Companions ؓ and those who follow them.

(2) So those who believe in him, and strengthen him, and help him, and follow the light (Qur'an) which has been sent down with him those — they are the prosperers. (al-A'raf 7:157)

(٢) فَالَّذِيْنَ اٰمَنُوْا بِهٖ وَ عَزَّرُوْهُ وَنَصَرُوْهُ وَاتَّبَعُوا النُّوْرَ الَّذِىْ اُنْزِلَ مَعَهٗ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ . (الاعراف ٧: ١٥٧)

Again the Companions ؓ are mentioned. They are ones who believe in the Prophet ﷺ and follow the Qur'an and are thus successful in this world and the next.

(3) But the Messenger, and thouse who believe with him, have struggled hard with their riches and their lives. And those — for them are all the good things, and those — they are the prosperers.
(at-Tawbah, 9:88)

(٣) لٰكِنِ الرَّسُوْلُ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ جٰهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ وَاُولٰٓئِكَ لَهُمُ الْخَيْرَاتُ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ○ اَعَدَّاللّٰهُ لَهُمْ جَنّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَذٰلِكَ الْفَوْزُ الْعَظِيْمُ. (سورة التوبه ٩: ٨٨- ٨٩)

This verse follows the mention of the hypocrites who made excuses to keep away from *jihad*. It is also mentioned that they behaved in that way because Allah had sealed their hearts and they could not see what profitted them and what was damaging to them. Then too read the above praise of the Companions ؓ.

(4) And the foremost, the first of the *Muhajirin* and the Ansar, and those who followed them in good-doing — Allah is pleased with them, and they are pleased with Him: and He has prepared for them Gardens underneath which rivers flow, therein they shall abide for ever. That is a mighty triumph. (at-Tawbah, 9:100)

(٤) وَالسَّابِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهَاجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ وَاَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِىْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا اَبَدًا ذٰلِكَ الْفَوْزُ الْعَظِيْمُ. (سورة التوبه ٩: ١٠٠)

This verse mentions the Companions whether of Madinah or of Makkah who were the first to believe. It is also said that the later Companions are also included in the privilege.

(5) Among the Believers are men who are true to the covenant they made with Allah; so of them is he who fulfilled his vow by (martyrdom) and of them is he who awaits, and they have not altered in the least (al-Ahzab, 33:23)

(٥) مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَاعٰهَدُوا اللّٰهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضٰى نَحْبَهٗ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوْا تَبْدِيْلاً. (سورة الاحزاب ٣٣: ٢٣)

Imam Tirmizi has cited this Hadith for the background of this verse.

Sayyidina Anas ibn Maalik ﷺ said: My uncle Anas ibn Nadr ﷺ could not participate in the Battle of Badr for some reason which he regretted very much. He said that if Allah gives him an opportunity to fight in *jihad* again then He will see what he does. The following year when the Battle of Uhud took place, Anas ibn Nadr took part and fought bravely and was martyred. He had more than eight wounds on his body, and he could not be identified till his sister recognised her brother from his fingers.[1]

Some other Companions had also made a similar resolution but the time had not arrived for fulfilment of the resolutions so they waited for martyrdom. The verse mentions both this class.

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❶. Tirmizi v2, commentary on surah *al-Ahzab*

(6) Allah was certainly well pleased with the Believers when they swore fealty to you under the tree. (al-Fath, 48:18)

(٦) لَقَدْ رَضِىَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْيُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ. (سورة الفتح ٤٨: ١٨)

This verse refers to *Bayt Ridwan* which has got its name from this very verse. The Prophet ﷺ had travelled in Zuqa'dah with a number of Companions to perform *umrah*. On the way, however, he learnt that the Makkans were prepared to obstruct him. He stopped over at Hudaybiyah and sent Sayyidina Uthman ؓ to Makkah to reason with them and tell them that they had come to perform umrah. They arrested him. When he was late in returning the Companions ؓ believed that he had been martyred. So, the Prophet ﷺ took a *bay'ah* (or allegiance) whereby they gave an assurance that in the event of a battle, they would give their support to the end. They took the *bay'ah* willingly and very enthusiastically. Allah lets them know that He is pleased with them. Several verses following this one refer to this case and praise the Companions ؓ and mention Allah's blessings on them.

Muhammad is the Messenger of Allah, and those who are with him are hard against the disbelievers, merciful among themselves. You see them bowing, prostrating, seeking bounty from Allah and (His) good pleasure. Their mark is on their foreheads from the traces of prostration. That is their similitude in the Torah — and their similitude in the Injeel. (al-Fath, 48:29)

(٧) مُحَمَّدٌ رَّسُوْلُ اللّٰهِ وَالَّذِيْنَ مَعَهٗٓ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلاً مِّنَ اللّٰهِ وَرِضْوَانًا سِيْمَا هُمْ فِيْ وُجُوْهِهِمْ مِنْ اَثَرِ السُّجُوْدِ ذَالِكَ مَثَلُهُمْ فِي التَّوْرَاتِ وَمَثَلُهُمْ فِي الْاِنْجِيْلِ. (سورة الفتح ٤٨: ٢٩)

The verses continue to refer to the *Bay'ah Ridwan*. It recounts the fine qualities of the Companions.

(8) Therein do glorify Him, in the mornings and the evenings, Men whom neither merchandise nor sale diverts from the rememberance of

(٨) يُسَبِّحُ لَهٗ فِيْهَا بِالْغُدُوِّ وَالْاٰصَالِ رِجَالٌ لَّاتُلْهِيْهِمْ تِجَارَةٌ وَّلَابَيْعٌ عَنْ ذِكْرِاللّٰهِ وَاِقَامِ الصَّلٰوةِ

Allah, and establishing the *salah* and paying the *zakah*, they fear a day in which the hearts and the sights will be overturned. (an-Nur, 24:36-37)

وَإِيتَآءِ الزَّكوٰةِ يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ فِيْهِ الْقُلُوْبُ وَالْاَبْصَارِ (سورة النور ٢٤:٣٧)

The preceding verse mentions mosques while this one mentions those who go to the mosques and even after they emerge from the mosques they do not neglect remembrance of Allah and their duties concerning *salah* and *zakah*. This is because they dread the Day of Resurrection.

There are many other verses of Qur'an which mention the Companions ﷺ. Lest we lengthen our discussion, let us suffice with these verses. We now mention some of the Ahadith reflecting on the merits of the Companions ﷺ.

(1) Sayyidah Ayshah رضی الله عنها said that someone asked the Prophet ﷺ, "Which people are the best?" He said, "The people of my time are the best. Then those after them and then those following them."

(Saheeh Muslim v2 p310)

(١) عن عائشه رضى الله عنها قالت سأ ل رجل النبى صلى الله عليه وسلم اى الناس خير قال القرن الذى انا فيهم ثم الثانى ثم الثالث.

(صحيح مسلم ج٢ ص ٣١٠)

The words of the Hadith in Bukuari are:

خير امتى قرنى ثم الذين يلو نهم ثم الذين يلو نهم

{The best of my followers are those who live in my time, then those who will come after them and then those who will come after the latter.}

In yet another Hadith of Bukhari, the words are:

خير الناس قرنى ثم الذين يلو نهم ثم الذين يلو نهم [1]

The gist of all these narrations are that the Companions ﷺ were the best of all people and the *ummah* is agreed on that.

Abu Nu'aym has quoted Sayyidina Abdullah ibn Mas'ood ﷺ in his *Hilyat ul-Awliya* as saying:

ان الله نظر فى قلوب العباد فا ختار محمد اً صلى الله عليه وسلم

❶. Saheeh Bukhari (Chapter virtues of Companions)

فبعثه برسالته وانتخبه بعلمه ثم نظر فى قلوب الناس بعده فاختار له اصحابا فجعلهم انصار دينه وو زراء نبيه صلى الله عليه وسلم.

{Allah looked at the hearts of His slaves and chose Muhammad ﷺ according to His knowledge and sent him with His Messengership. Then he looked at the hearts of the people after that and selected some as his Companions, and made them his ansars (helpers) and his ministers or deputies.}1

This means that the Companions ﷺ are his selected slaves, and, after the Prophet ﷺ, no one is better than the Companions ﷺ. They are helpers of Allah's religion and ministers of the Prophet ﷺ.

Abu Nu'aym has also reported Sayyidina Abdullah ibn Umar ﷺ as saying:

اولئک اصحاب محمد کا نواخير هذه الامة ابرها قلو با واعمقها علما واقلها تكلفاٍ قوم اختارهم الله لصحبة نبيه صلى الله عليه وسلم ونقل دينه .

{These Companions of the Prophet ﷺ are the best people of this *ummah*. Their hearts are the most pious and righteous of all people and their knowledge most deep and they are least given to affectation. Allah selected them for companionship of His Prophet ﷺ and to preach His religion}2

(٢) عن ابى سعيد الخدرى رضى الله عنه قال قال رسول الله صلى الله عليه وسلم ياتى علىٰ الناس زمان يبعث منهم البعث فيقولون انظروا هل تجدون فيكم احدا من اصحاب النبى صلى الله عليه وسلم فيوجد الرجل فيفتح لهم به .

(2) Sayyidina Abu Sa'eed al-Khudri reported that Allah's Messenger said: A time will come when an army of the Muslims will advance forward (to wage jihad) and (at the time of *jihad*) the people will look out and search for a Companion among them. They will find a Companion among them and it is through his blessings that Allah will grant this army victory}3

❶. Hayat us-Sahabah, v1 p46 on the authority of Hilyat ul-Awliya and al-Istiyab by Ibn Abdul Barr. ❷. Hayat us-Sahabah p46 (refce: Hilyat ul-Awliya)
❸. Saheeh Muslim, Chapter: Virtues of Companions Saheeh Bukhari, Chapter: Virtues of Companions.

These are words of Saheeh Muslims. The same Hadith in Saheeh Bukhari has slightly different words.

The Hadith expresses the virtues and blessings of the Companions.

(3) Sayyidina Abu Musa ﷺ al-Ash'ari reported that Allah's Messenger ﷺ said: My existence is a means of safety and protection for the Companions. And the existence of my Companions is a means of safety and protection of my *ummah*. And, after I have gone from the world, the Companions will be faced with calamities about which I have fore-warned. And, after the disappearance of my Companions the entire *ummah* will face the dangers of which I have fore-warned.[1]

(٣) عن ابی موسیٰ الا شعری رضی الله عنه قال قال رسول الله صلی الله علیه وسلم انا امنة لا صحابی فاذا ذهبت انا اتی اصحابی ما یو عدون واصحابی امنة لا متی فاذا ذهب اصحابی اتی امتی ما یو عدون.

This is a Hadith from Saheeh Muslim. Imam Nawawi has said in the explanation of this Hadith that the calamities mentioned by the Prophet ﷺ did, in fact, occur. The Companions did differ and dispute which resulted in mischief and trials and fighting and killing. After the Companions were gone, the *ummah* was faced with *bid'ah* and other religious disagreements, etc.

(4) Sayyidina Abu Sa'eed al-Khudri reported that Allah's Messenger said: Do not revile any of my Companions because (they are so elevated in rank and dear to Allah that) if you spend gold equal to the Mount Uhud, you would not be entitled to reward of their spending a *mudd* or even half a

(٤) عن ابی سعید الخدری قال قال رسول الله صلی الله علیه وسلم لاتسبوااحداً من اصحابی فان احدکم لو انفق مثل احد ذهباً ما ادرک مداحدهم ولا نصیفه .

❶. Saheeh Muslim v2 p308

*mudd.*}[1]

It has been mentioned in the beginning of the Hadith that Sayyidina Khalid ibn Waleed ؓ spoke rudely with Sayyidina Abdur Rahman ibn Awf ؓ which prompted the Prophet ﷺ to say as above. Sayyidina Abdur Rahman ibn Awf ؓ was a glorious Companion and one of the ten who were promised Paradise. In spite of his magnificent glory. Khalid ibn Waleed ؓ could not attain the rank of Abdur Rahman ibn al-Awf ؓ. If there is such a difference between these two Companions then there would be much greater difference between the common people and the Companions. (Mudd was a unit of measure about 1 kg weight).

(5) Sayyidina Abdullah ibn Mughaffal ؓ reported that Allah's Messenger ﷺ said: Fear Allah concerning my Companions. Do not make them target (of criticism and speaking ill). He who loves them, does so from love of me, and he who hates them does so from hatred of me. He who hurts them, hurts me, he who hurts me, hurts Allah. And he who hurts Allah, will be punished by Allah (in this world and the next)[2]

(٥) عن عبدالله بن مغفل ؓ قال قال رسول الله صلى الله عليه وسلم الله الله فى اصحابى لا تتخذو هم غرضاً من بعدى فمن احبهم فبحبى احبهم ومن ابغضهم فببغضى ابغضهم ومن اذاهم فقداذا نى ومن اذآنى فقد اذى الله ومن اذى الله يو شك ان ياخذه'.

The Hadith gives a clear message to next generations to be careful to give rights of the Companions ؓ. If they are disrespectful in any way then they will suffer punishment in both the worlds.

We must also remember that all Companions ؓ are included in the privilege even if as disbelievers they may have been very hostile to Islam and the Prophet ﷺ and they may have harassed their Muslim brothers cruelly. There is a relative saying of the Prophet ﷺ.

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❶. Saheeh Muslim v2 p310
❷. Jami Tirmizi

Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said: You will find such a one best in affairs of Islam who had been extremely hostile to it before he embraced Islam.[1]

عن ابى هريرة رضى الله عنه قال قال رسول الله صلى الله عليه وسلم تجدون من خير الناس فى هذا الا مرا كرههم له قبل ان يقع فيه.

We have innumerable examples among the Companions in evidence of this Hadith. We have Sayyidina Umar ﷺ, Amr ibn al-Aas ﷺ, Thumarah ibn Uthal and many others. Both their conditions — before and after Islam — were extremes. Sayyidina Amr ibn al-Aas ﷺ said, "As a disbeliever no one was as hateful of Islam as I. It was my desire to kill the Prophet if I had a chance. But as a Muslim, no one is as dear to me as the Prophet ﷺ. I had so much respect for him in my heart that I could not look at him to my contentment.[2]

Sayyidina Thumamah ibn Uthal ﷺ said almost the same thing to the Prophet ﷺ, "O Messenger of Allah! Before I believed, no face on the face of earth was more hateful to me than yours but your face has become the dearest of all to me, and no religion was more hateful to me than yours, but your religion is now the dearest of all to me. Your town, Madinah, was very hateful to me, but it is dearest to me now."[3]

There are many Ahadith in the Books of Ahadith on merits of the Companions. We could have quoted many more were it not that we would have taken too much space.

## Sayyidina Hamzah Bin Abdul Muttalib ﷺ

The Prophet's ﷺ paternal uncle, Hamzah, believed in the very second year of Prophethood. He was attached to the Prophet ﷺ since childhood and they were very close to one another. He was also the Prophet's ﷺ foster brother, for Thawbiyah, the maid slave of Abu Lahab, had suckled both of them.[4] Also, their mothers were

❶. Saheeh Muslim
❷. Saheeh Muslim Chapter كون الاسلام يهدم قبله
❸. Saheeh Muslim v2 p94 Chapter ربط الاسير
❹. Isabah v8 p36 (account of Thawbiyah)

paternal cousins,[1] and Sayyidina Hamzah ﷺ was between two and four years older than the Prophet ﷺ. These factors, perhaps, helped in his (early) acceptance of Islam. He was a hunter. One day as he returned from his hunting trip, his slave-girl told him that Abu Jahl had been very rude to his nephew that day. He went straight to the man and at the same time as expressing his intense displeasure at his rudeness, he expressed his acceptance of Islam. That day on, he stayed together with the Prophet ﷺ. When the Prophet ﷺ made the *hijrah* to Madinah, he too migrated and was finally martyred in the Battle of Uhud.

Sayyidina Hamzah ﷺ was a respected man of Makkah. He was dignified, brave and his courage was cited as an example. Therefore, the idolaters were very grieved when he embraced Islam, and they became cautious in their harassment of the Prophet ﷺ[2] Sayyidina Hamzah ﷺ was with the Prophet ﷺ when the Makkan idolaters had restricted him and the Banu Hashim within Sha'b Abu Talib and he had also participated in the Battle of Badr.[3] The Following year he again showed his bravery and killed thirty, or more, disbelievers before being martyred.[4]

Wahshi (who later became a Muslim) related how he martyred Sayyidina Hamzah ﷺ. "I was the slave of Jubayr ibn Mu'tim[5] whose paternal uncle, Ta'eemah ibn Adi was killed in the Battle of Badr by Hamzah. My master, Jubayr, told me that he would free me if I killed Hamzah and I was adept at killing with a small spear. In the Battle of Uhud, I concealed myself behind a rock waiting for an opportunity. I saw that he eliminated Saba' ibn Abdul Uzza with one stroke of his sword but as he came within my range I shot my spear at him and it hit him below the navel coming out of the other side."[6]

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❶. Isabah v2 p37 (account of Hamzah)
❷. Siyar A'lam an-Nabula v1 p172 refec: Mustadrak Haakim.
❸. Saheeh Bukhari v2 p574 تسمه من سمى من اهل بدر الخ
❹. Isabah v1 p122.
❺. He also believed later on.
❻. Saheeh Bukhari (Chapter: Killing of Hamzah.)

## Merits

Sayyidina Hamzah was the Prophet's ﷺ paternal uncle, foster brother and maternal cousin and Companion. His martyrdom in the Battle of Uhud earned him the title from the Prophet ﷺ *sayyid ush-Shuhada* (chief of the martyrs)[1], as, indeed, he had also called him *Asadullah* (lion of Allah)[2]. The idolaters mutilated his body after he was martyred.[3]

When the bodies were being buried, Sayyidina Hamzah's ﵁ sister, Safiyah رضى الله عنها bint Abdul Muttalib brought two pieces of cloth to shroud her brother. Lest she be unable to see her brother's mutilated body, the Prophet ﷺ instructed her son, Zubayr ﵁, to prevent her from looking at Sayyidina Hamzah ﵁. She only agreed to that when told that it was the Prophet's command. Of the two sheets of cloth that she had sent for her brother's shroud, he could get only one because the other piece was used for an Ansar martyr who was next to him. Thus, he could not be fully covered with the sheet of cloth, either his head or his feet were left bare. So, the head was covered with it and *izkhar* (a kind of hay) was spread over his feet. The Prophet ﷺ was much grieved at his martyrdom and he said, "If it was not for Safiyah's grief, I would have left Hamzah without shroud and burial so that on the Day of Resurrection, he would be brought out from the bellies of birds and beasts, and would come to Allah.[4]

Sayyidina Abdullah ibn Abbas ﵁ said that after the Battle of Uhud, the Prophet ﷺ said about the martyrs, "Allah has placed their souls in birds of green colour who drink water from the rivers of Paradise and eat its fruit. Golden lanterns hang below the Throne of the Merciful that they may rest there (in their nest). They express their desire to convey to their brothers in the world news of their happy condition but Allah said in the Qur'an:

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❶. Siyar A'lam an-Nabula v1 p173. Isabah v2 p37.

❷. Isabah v2 p37.

❸. Some reports say that Hind, the wife of Abu Sufyan (both of whom later because Muslims) had mutilated his body, but the reports are weak in transmission. See Seerat un-Nabawiyah fi Daw al-Masadir al-Asliyah by Dr. Mahdi Rizqullah Ahmad.

❹. Abu Dawood. Tirmizi.

{Think not of those who were slain in Allah's way as dead. Nay, they are alive and are provided with sustenance from their Lord, rejoicing in the bounty (of martyrdom) which Allah has granted them, and they feel happy for the sake of those who, being left behind have not joined them, that no fear shall be on them, nor shall they grieve. They rejoice in Allah's blessing and (His) bounty, and that Allah wastes not the reward of the believers.}(Aal-Imran 3: 169-171)

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ
اللّٰهِ اَمْوَاتًا بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ
يُرْزَقُوْنَ ○ فَرِحِيْنَ بِمَا اٰتٰهُمُ اللّٰهُ
مِنْ فَضْلِهٖ وَيَسْتَبْشِرُوْنَ بِالَّذِيْنَ لَمْ
يَلْحَقُوْا بِهِمْ مِّنْ خَلْفِهِمْ اَنْ
لَّاخَوْفٌ عَلَيْهِمْ وَلَاهُمْ يَحْزَنُوْنَ ○
يَسْتَبْشِرُوْنَ بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ
وَّاَنَّ اللّٰهَ لَايُضِيْعُ اَجْرَالْمُؤْمِنِيْنَ ○
(آل عمران ٣: ١٦٩، ١٧٠، ١٧١)

## Sayyidina Abbas Ibn Abdul Muttalib ﷺ

The Prophet's paternal uncle, Sayyidina Abbas ﷺ, was two years older than him. However, he never said, "I am older than him." Rather when, he said, "He is greater but I was born before him."[1] He was much attached to the Prophet ﷺ and even before becoming a Muslim, he supported him.

In the twelfth year of Prophethood, a group of Madinans had pledged allegiance to Islam at the hands of the Prophet ﷺ. Sayyidina Abbas ﷺ — not a Muslim then — was there and he said to those people, "Muhammad wishes to come to you. If you promise to support him all your life, it is better otherwise let us know now."[2]

Immediately after the Battle of Khaybar, Hajjaj ibn Ilat ﷺ, a Companion about whom the Makkans were unaware that he was a Muslim, came to Makkah with the Prophet's permission to attend to his personal affair. He let it be known to the Makkans that the Prophet ﷺ had suffered a humiliating defeat at Khaybar. When Abbas ﷺ learnt of that, he was much worried and became restless.

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❶. هو اكبر ونا ولدت قبله Siyar A'lam an-Nabula v2 p80 on the authority of Majma az-Zawa'id. and Tabarani

❷. Isabah v3 p631. Seerat un-Nabi v1 p167

He met Hajjaj ibn Ilat ؓ who quietly disclosed to him that the Prophet ﷺ gained victory but he had spread the wrong news to overcome his own difficulty. That comforted Sayyidina Abbas ؓ.[1]

Sayyidina Abbas was a tall man, awe-inspiring, extremely kind and considerate. He had a loud voice. He had every quality that made a leader. In pre-Islamic days, he was responsible to provide water to the pilgrims and to oversee upkeep of, and arrangements in the *Masjid al-Haram* (which were considered highly honourable)[2]. In the Battle of Badr, he came to fight on the side of the idolaters unwillingly but the Prophet ﷺ had ordered his Companions not to hurt him, however, they did arrest him. He had with him gold weighing twenty ooqiyah. When the question of ransom was raised, he said that he had embraced Islam. The Prophet ﷺ said:

"Allah knows the truth. If you are sincere in your claim to Islam then He will reward you. As for us, we will conduct ourselves according to the obvious. So, pay the ransom."[3]

الله اعلم بشانک ان یک ماتدعی حقاً فالله یجزیک اما ظاهر امرک فقد کان علینا فافد نفسک.

So, Sayyidina Abbas offered the twenty ooqiyah gold he had with him but the Prophet ﷺ said, "This is the booty Allah has granted us. Ask for ransom to be sent to you from Makkah." He said, "I have nothing with me in Makkah," But the Prophet ﷺ asked him to call for the wealth he had entrusted his wife with in Makkah. Abbas ؓ said, "I know about that."[4] We have seen in this narration that he said twice that he was a believer. So, some seerah writers suggest that he was a Muslim before the Battle of Badr while other say that he embraced Islam immediately after the Battle of Badr. He did not disclose it to the Makkans and supplied the Prophet ﷺ with reports about them.[5]

Neverthless, he did embrace Islam before the liberation of Makkah. That is why he could give protection to Abu Sufyan ibn

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❶. Seerah Ibn Hisham — Hadith of al-hajjaj ibn I lat.
❷. Isabah v3 p631
❸. Siyar A'lam an-Nabula v2 p82
❹. ibid.
❺. Tirmizi, Virtues of Abbas. v2 p217

Harb and was not regarded one of Tulaqa of Makkah who believed at the time of victory of Makkah and the Prophet ﷺ forgave them.

## Merits

He was the Prophet's uncle about whom he said:

O People! Whoever hurts my uncle, hurts me because anyone's uncle is like his father.[1]

ايها الناس من اذى عمى فقد اذانى فانما عم الرجل صنو ابيه .

The Prophet ﷺ showed him great respect and the Companions ﷺ also held him with respect. Imam Baghawi wrote about him:

Sayyidina Abbas ﷺ was counted among the very great people in the sight of the Prophet ﷺ. And, the Companions ﷺ also recognised his esteem. They consulted him and abided by his advice.[2]

كان العباس اعظم الناس عند رسول الله صلى الله عليه وسلم والصحابة يعترفون للعباس بفضله ويشاورونه ويأ خذون رايه .

He too loved the Prophet ﷺ dearly. In the Battle of Hunayn, there was a time when the Companions ﷺ retreated and the Prophet ﷺ was almost alone. At that time he was at the side of the Prophet ﷺ.[3]

In the times of Sayyidina Umar ﷺ when there was a famine, he requested Sayyidina Abbas ﷺ to pray for rain and Allah blessed them with rain.[4]

The Prophet ﷺ prayed for Sayyidina Abbas ﷺ and his children regularly. One of his supplications is:

O Allah, forgive Abbas and his son — a forgiveness that is external and internal, leaving (them with) no sin. O Allah, protect him concerning his children.[5]

اللهم اغفر للعباس وولده مغفرة ظاهرة وباطنة لا تغادرذنبه اللهم احفظه فى ولده.

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❶. Tirmizi Virtues of Abbas, p217
❷. Isabah v2 p232: refec Imam Baghawi.
❸. Jami' Tirmizi.
❹. Saheeh Bukhari, Fath al-Bari.
❺. Jami' Tirmizi (Chapter on virtues of Abbas)

The meaning of the last sentence is: "O Allah, protect Abbas that he may not do anything wrong for his children." Allah had said about the captives of Badr:

If Allah determines any good in your hearts, He will give you better than that which has been taken away from you; and will forgive you.[1] (al-Anfal, 8:70)

إِنْ يَّعْلَمِ اللّٰهُ فِيْ قُلُوْبِكُمْ خَيْرًا يُّؤْتِكُمْ خَيْرًا مِّمَّآ اُخِذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ. (سورة الانفال ٨:٧٠)

Sayyidina Abbas ﷺ said, "Allah gave me much more wealth than that was taken from me as ransom, and I hope that He will forgive me in the Hereafter."

## Children

He had six sons: Fadl, Abdullah, Ubaydullah, Qutham, Abdur Rahman and Ma'bad ﷺ; and one daughter Umm Habibah رضی الله عنها. While Fadl was the eldest, Abdullah ﷺ was the most known and very knowledgeable.

## Death

He died during the Khilafah of Sayyidina Uthman ﷺ in 32 AH at the age of over eighty. Sayyidina Uthman ﷺ, Ali ﷺ and Abdullah ibn Abbas ﷺ gave him the bath.

## Sayyidina Abdullah Ibn Abbas ﷺ

He was the son of the Prophet's ﷺ uncle, Sayyidina Abbas ﷺ, a scholar of the *ummah* and an exegete of the Qur'an of the highest order. He was born three years before *hijrah.* He migrated to Madinah with his parents a little before the liberation of Makkah. He was thirteen years old at the time of the Prophet's ﷺ death. He did not get much opportunity to learn from the Prophet's ﷺ company but his deep interest and search for knowledge compensated for that.

## Merit

We have seen in the account of Sayyidina Abbas ﷺ that the Prophet ﷺ had prayed for him and his children. However, he also

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1. Isabah v3 p632

he also prayed especially for knowledge, wisdom, understanding of religion and exegesis of the Qur'an for Ibn Abbas ﷺ, and these Prophetic supplications have not been made for anyone else in the same way. Sayyidina Abdullah ibn Abbas ﷺ said: Once the Prophet ﷺ went to the toilet. Before he could come out, I had placed water for him to perform ablution. He asked, "Who has filled the water?" When I said that I had, he prayed for me.

O Allah! Grant him insight regarding religoin.[1]

اللهم فقهه فى الدين.

In other versions, the words are: اللهم فقهه فى الدين اللهم علمه التاويل (O Allah, give him insight regarding religion and knowledge to interpret the Qur'an)[2] In the version in Tirmizi, he said, "The Prophet embraced me to his breast and said: اللهم علمه الحكمة (O Allah, teach him wisdom)".[3]

It was because of these prayers that even the elder Companions regarded him as scholar of the *ummah*, exponent of the Qur'an, ocean of knowledge, leader of exegesis. Sayyidina Abdullah ibn Mas'ood ﷺ said:

"Ibn Abbas was the best exegete of the Qur'an. If he had attained our age, none of us could have equalled him."[4]

نعم ترجمان القران ابن عباس لو ادرک اسناننا ما عاشره منا احد.

Sayyidina Sa'd ibn Abu Waqqas ﷺ said:

I have not seen anyone more present-minded, wise, knowledgeable, clement, forbearing than Abdullah ibn Abbas. Umar used to invite him to solve difficult issues, saying, 'A difficult situation has arisen', and then abided by his advice although companions of Badr were with him.[5]

ما رأ يت احداً احضرفهما ً ولا الب لبا ولا اكثرعلماً ولااوسع حلماً من ابن عباس لقد رأ يت عمر يدعوه للمعضلات فيقول قد جاء ت معضلة ثم لا يجاوز قوله وان حوله لاهل بدر.

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❶. Muslim v2 p298. (Fada'il Abdullah ibn Abbas)
❷. Isabah v4 p143
❸. Jami' Tirmizi v2 p223. Saheeh Bukhari (Chapter on Ibn Abbas)
❹. Tazkarah al-Huffaz v1 p40. Fath al-Bari v7 p100
❺. Siyar A'lam an-Nabula v3 p347

Sayyidina Umar ﷺ said about him:

| | |
|---|---|
| He is a young man who has knowledge and insight of mature men. His tongue is the seeker while his heart is treasury of knowledge.[1] | ذلک فتی الکهول له لسان سئول وقلب عقول. |

Whenever anyone asked Sayyidina Abdullah ibn Umar ﷺ any question, he directed him to Ibn Abbas ﷺ, saying:

هو اعلم الناس بما انزل علىٰ محمد صلى الله عليه وسلم

"He is the greatest scholar of the Qur'an." [2]

Sayyidina Umar ﷺ used to make him sit with the elder Companions ﷺ. Together with the Prophet's ﷺ prayers, he was much dedicated to learning which itself was the result of the Prophet's ﷺ prayers. He said, "After the death of the Prophet ﷺ, I said to an Ansar Companion, 'Come let us learn from the Companions, for, they are in large numbers now.' He said to me, 'Ibn Abbas! I am surprised at you. Do you suppose people will depend on you for their learning?' So, I left him and met the elder Companions myself to learn the Prophet's ﷺ Ahadith and religion. Sometimes, I learnt that a certain Companion had a Hadith, so I went to his house only to find out that he was having the afternoon nap. I spread my mantle on the floor and lied down resting my head on the doorsill. I was covered with dust. The Companion came out and said to me, 'You are the Prophet's brother. You could have called me out.' I said to him that I had been told that he knew a Hadith and had come to him to learn it, and for that it was proper that I visited him." He said further I continued to seek knowledge while the Ansar Companion kept an eye on me. A time came when the elder Companions died and people came to me to learn. Now, the Ansari Companion remarked. 'He turned out to be wiser than me.'[3] I was never content with the knowledge I had sought so I met many Companions to learn a Hadith." He said:

| | |
|---|---|
| I used to learn one Hadith or one ruling from thirty | ان كنت لا سأل عن الا مرا لواحد |

❶. Siyar A'lam an-Nabula v3 p345. Isabah v4 p145.
❷. Majma' az-Zawa'id v9 p277. Tazkirah al-Huffaz.
❸. Majma' az-Zawa'id v9 p277. Tazkirah al-Huffaz v1 p43.

Companions.[1] ثلثين من اصحاب النبى صلى الله عليه وسلم.

He learnt the explanation of the Qur'an and the Ahadith from the Prophet ﷺ and innumerable Companions. Similarly, a very large number of the tabi'ee learnt from him. He is among the six or seven Companions who are known for having reported the most number of Ahadith, and he has narrated more than 1660 Ahadith.[2] Agewise he did not stand with the elder Companions but knowledgewise he was with them. Mujahid said that Ibn Abbas was known as the ocean of knowledge. Ta'oos said that he was the most learned. He was the one whose verdict was final.[3] He was handsome and dignified.

He died at Ta'if in 68 AH. Muhammad ibn al-Hanafiyah led the fuenral salah and remarked:

A man of Allah is lost to this *ummah* today.[4] اليوم مات ربانى هذه الا مة .

## Sayyidina Ja'far Ibn Abu Talib ؓ

He was the son of Abu Talib and elder brother of Sayyidina Ali ؓ. He embraced Islam at the onset and became a Companion.[5] He was ten years older than Sayyidina Ali ؓ and twenty years younger than the Prophet ﷺ. His wife, Sayyidah Asma رضى الله عنها bint Umays also embraced Islam at the same time as him. All the brothers and sisters of Sayyidina Ali ؓ and his mother Sayyidah Fatimah رضى الله عنها bint Asad were among the most early Muslims.

In the early period of Islam, the Companions ؓ found it very difficult to endure persecution at the hands of Makkan idolaters. Some of them got the Prophet's ﷺ permission and migrated to Ethiopia. the Christian king of Ethiopia was inclined to peace and was a broad-minded man. Therefore, the Muslims found the place secure. This was the first *hijrah* and it was followed by a second

1. Siyar A'lam an-Nabula v3 p344
2. ibid v3 p359
3. ibid v3 p350
4. Tazkirah al-Huffaz v1 p41
5. Siyar A'lam an-Nabula v1 p215
6. ibid v1 p215

and larger one (comprising about 900 people). Sayyidina Ja'far ibn Abu Talib ﷺ and his wife Asma رضی الله عنها bint Umays were among the migrants. They were pursued by a delegation of the idolaters of Makkah who brought many precious gifts for the king.

They presented gifts to the courtiers and won them over also gaining approach to the king through them. They presented their petition to the king in these words:

"Some young men of our town Makkah have invented a new religion thereby raising unrest. Some of them have fled to your country. We have come with the request of our responsible men that these fugitives should be handed over to us." The priests and courtiers who had been bribed with gifts commended their request. However, the Negus summoned the fugitives. They selected Sayyidina Ja'far ﷺ as their spokesman. The king asked them about the religion they had invented. Sayyidina Ja'far ﷺ stood up and delivered an eloquent speech. He said:

{O King, we were ignorant who worshipped idols and ate carrion, lived immodestly, severed ties of relationship, harassed our neighbours, the strong among us oppressed the weak. In such a situation, Allah sent His Messenger about whose nobility, truthfullness and chastity all of us were witnesses all along. He only asked us to worship Allah alone. He instructed us to stop worshipping idols which we had carved with our own hands, to speak the truth, to be faithful to trusts, to join ties of relationship and to be kind to neighbours. He also taught us to shun immodesty and evil and bloodshed. He asked us not to lie, not to misappropriate property of orphans, not to slander chaste women. He invited us to monotheism and commanded us to observe *salah, fasting* and *zakah*.

O King! we bore testimony to the Prophet and his religion, and we believed in him. That is our only crime. Our people have become hostile to us for this reason and they persecuted us severely that we might revert to idol-worship. To escape their hostility, we have come to your country and we hope that here we shall be able to observe our religion peacefully.}

The Negus asked if he had anything of the revealed scripture. Sayyidina Ja'far ﷺ recited the initial verses of *surah Maryam*. He had not recited more than a few verses that the Negus began to

weep till his beard was wet with tears. He said, "These words and that which was revealed to Sayyidina Isa ﷺ are from the same source." He then asked the Makkan delegation to go away, for, the Muslims would not be handed over to them.

However, the Makkan idolaters met the King again, on the next day and suggested to him that the Muslims did not hold a favourable opinion about Sayyidina Isa ibn Maryam ﷺ. The King again summoned the Muslims and asked them what they thought of Sayyidina Isa ﷺ. Sayyidina Ja'far said very clearly: "انه عبدالله وروحه وكلمته القاها الى مريم." {He is Allah's slave, a spirit from Him and His word that He bestowed on Maryam.} The Negus picked up a straw from the ground and said, "By Allah, Isa ibn Maryam does not exceed your description of him by the length of this straw." He dismissed the idolaters from his court and assured the Muslims that they may reside peacefully[1].

Sayyidina Ja'far ؓ and his friends had migrated to Ethiopia in the fifth year of prophethood. They went to Madinah in 7 AH when Khaybar was conquered. The Prophet ﷺ embraced Sayyidina Ja'far ؓ, kissed him on the forehead and said: "ما ادرى انا بقدوم جعفر اسرام بفتح خيبر" "I cannot say what has pleased me more, the coming of Ja'far or the victory of Khaybar."[2] He gave him a piece of land for his house near the mosque and kept him nearest to him. He had been there only a few months when the Prophet ﷺ sent an army to Mu'tah in 8 AH. Sayyidina Ja'far ؓ was included in the army. Mu'tah is a place in Shaam (Syria). Sayyidina Zayd ibn Harithah ؓ was the commander of the army who was to be secceed by Ja'far ؓ who by Abdullah ibn Rawahah ؓ. If he too was martyred then the Muslims were to choose their next commander.[3] It turned out exactly that way. All these commanders died one after another, martyrs, and one ameer succeeded another. Sayyidina Ja'far ؓ had more than ninety wounds on his body[4]. The Prophet ﷺ was informed of their martyrdom through revelation and he informed his Companions about that. He was very grieved at that[5].

❶. Siyar Al'lam an-Nabula v1 p215
❷. Majma' az-Zawa'id (Chapter Virtues of Ja'far)
❸. Saheeh Bukhari Chapter Battle of Mutah
❹. ibid
❺. ibid

## Merits

Sayyidina Ja'far was the cousin of the Prophet ﷺ and among the first people who believed, only thirty-one persons having believed before him.[1] In the fifth year of prophethood, he migrated with his wife, Sayyidah Asma رضی الله عنها bint Umays to an alien land for the sake of religion where he spent about fourteen years till he went to Madinah. After only a few months there, he was martyred in the Battle of Mutah. Before he was martyred, he lost both his hands in the battle. The Prophet ﷺ said, "Allah has granted him two wings in place of his two hands so that he flies about in Paradise wherever he likes."[2] This is why he was also called Ja'far Tayyar and Ja'far *Zul Janahayn* (Ja'far, the flier, and Ja'far of two wings). When Abdullah ibn Umar ؓ met his son, Abdullah, he would greet him thus السلام علیک یا ابن ذی الجناحین (Peace be on you O son of the Possessor of two wings!).[3]

Sayyidina Ja'far ؓ took great care of the poor and needy. Sayyidina Abu Hurayrah ؓ said that whenever he enquired anything from Ja'far ؓ, he took him to his home first and served a meal before giving an answer. He was the best person (with the exception of the Prophet ﷺ) for the needy.[4] Hence he was known as *Abul Masakeen*. He resembled the Prophet ﷺ in features and habits. The Prophet ﷺ himself said about that:

"You resemble me in features and manners."[5] اشبهت خلقی و خلقی.

When the migrants to Ethiopia returned to Madinah, Sayyidina Ja'far's wife Sayyidah Asma bint Umays visited Sayyidah Hafsah. Sayyidina Umar also visted her and asked who was there. On being told that Sayyidah Asma bint Umays was there, he said (in humour), "We who have migrated directly from Makkah are nearer the Prophet than you who have come from Ethiopia!" She was displeased at that and gave vent to her anger, saying, "Umar, you are wrong. You were with the Prophet ﷺ who took care of the

❶. Isabah v2 p85
❷. Saheeh Bukhari, Chapter: Battle of Mutah, at Isabah v1 p242.
❸. Saheeh Bukhari
❹. Saheeh Bukhari (virtues of Ja'far)
❺. Saheeh Bukhari (virtues, and Umarah al-Qada)

hungry among you and the unaware of religion while we were far away in an unknown land and in difficulty all for the sake of Allah and His Messenger."

Then she complained to the Prophet ﷺ who comforted her, saying "Umar is not more rightful than you. He and the Companions have migrated only once while you people have migrated twice."[1]

Sayyidina Ja'far was 41 years old when martyred. He had three sons — all born in Ethiopia. They were Abdullah, Awn and Muhammad. رضى الله عنهم ورضوا عنه

## Sayyidina Zayd Ibn Harithah رضي الله عنه

He belonged to the tribe, Banu Kilab who lived far away from Makkah. He was being taken somewhere in his childhood with his mother or uncle when the bandits looted the carvan and took away the children as slaves. They sold these slaves near Makkah and Zayd was bought by Hakim ibn Hizam of Makkah who gave him to his paternal aunt, Khadijah. This was before she was married to the Prophet ﷺ. Zayd was about eight years old then. When they were married, Sayyidah Khadijah رضى الله عنها presented the slave to the Prophet ﷺ who treated him with tremendous love and extreme care so that the child forgot his parents. A man of Banu Kilab, who had come to Makkah to perform Hajj and had seen Zayd, informed his parents who were worried about him beyond words. His father and uncle visited Makkah to fetch him and had brought much wealth to ransom him. They contacted the Prophet ﷺ and offered a lot of money to ransom Zayd. He asked Zayd if he recognised those men and he recognised both his father and uncle to whom the Prophet ﷺ then said, "Keep your wealth with you. This is Zayd and, if he agrees, you may take him along." But, Zayd refused to go with them. The Prophet ﷺ was so impressed with his conduct that he took him to the Haram and with the Quraysh as witnesses he proclaimed, "From today Zayd is my son! I am his father and he is my heir." Since then he was called Zayd ibn Muhammad. Much later when Islam disallowed this ignorant custom of regarding an adopted son as one's own, Zayd was again called Zayb ibn

1. Saheeh Muslim (Virtues of Ja'far)

Harithah.[1] Some reports say that his brother Jablah ibn Harithah had also come to take him away and applied much pressure on him but he did not go. Later he confessed that Zayd was right.[2]

Then, when Allah favoured mankind with Muhammad ﷺ as their Prophet, Zayd was among the first persons to believe.[3] (At that time he was called Zayd ibn Muhammad). He, therefore, shared every difficulty the Prophet ﷺ encountered as a Believer. He was with him during the journey to Ta'if and played with his life in many battles after *hijrah* till he was martyred in the Battle of Mutah.

When he was of marriageable age, the Prophet ﷺ married him to Sayyidah Zaynab رضى الله عنها bint Jahsh, the Prophet's ﷺ cousin. But they could not maintain their marriage for long and were divorced as we have read in the account of Sayyidah Zaynab رضى الله عنها. The Prophet ﷺ then married him to Sayyidah Umm Ayman رضى الله عنها who was the slave of the Prophet's father, Abdullah. She was inherited by him and he had set her free. Sayyidina Usamah رضي الله عنه was born to them.[4]

## Merits

It is very difficult to recount the fine qualities and merits of Sayyidina Zayd ibn Harithah رضي الله عنه. He loved the Prophet ﷺ more than he loved his parents and therefore he preferred to stay with the Prophet ﷺ rather than go with his parents and live a free life. Similarly, the Prophet ﷺ also loved him dearly and adopted him as a son. He was, therefore, called Zayd ibn Muhammad for a good part of his life till — the verse of the Qur'an was revealed:

أُدْعُوهُمْ لِأٰبَآئِهِمْ (الاحزاب ٣٣:٥)

{Call them by (the names of) their fathers} (al-Ahzab 33:5)

The Companions then began to call him as Zayd ibn Harithah.[5] However, the Prophet ﷺ continued to love him as a son, and he

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❶. Seerat ibn Hishab v1 pp266 - 267. Fath al-Bari (Virtues of Zayd, Saheeh Muslim v2 p283

❷. Jami' Tirmizi.

❸. al-Bidayah wa an-Nihayah v3 p24

❹. al-Bidayah wa an-Nihaya v2 p272

❺. Saheeh Muslim (virtues of Zayd)

often spoke of that.[1] He waited eagerly for him whenever Sayyidina Zayd went out of Madinah. Sayyidah Ayshah رضى الله عنها related an incident. {Sayyidina Zayd came to Madinah after some absence. The Prophet was present in my house when Zayd knocked at the door (and the Prophet had also learnt somehow that it was Zayd who had come) He went so rapidly to receive him that his cloak fell down from his body and he dragged it along as he went out. I had never seen him go out in this way before. He embraced him and kissed him}[2] The Prophet had great confidence in his valour and leadership qualities. Sayyidah Ayshah رضى الله عنها said that whenever the Prophet sent him on an expedition, he made him its commander.[3] And when he went with an army he appointed Zayd as his Khalifah at Madinah.

## Martyrdom

The Prophet had appointed Sayyidina Zayd ibn Harithah as commander of the army that he had sent to Mutah in 8 AH. It is a place in Shaam and Muslims were pitted against the Romans. They fought bravely with their commander but he was martyred. The Prophet was much grieved over his martyrdom. In the same battle, Sayyidina Ja'far and Abdullah ibn Rawahah were also martyred. The Prophet said:

Seek forgiveness for your brother Zayd. He has ran into Paradise.[4]

استغفروالا خيكم قددخل الجنة وهو يسعى.

## Sayyidina Usamah Ibn Zayd

Sayyidina Usamah the son of Sayyidina Zayd ibn Haithah was born in the third year of prophethood. The Prophet was very much pleased on his birth because the child's parents were very dear to him.

❶. Siyar A'lam an-Nabula v1 p220 on the authority of Musnad Ahmad
❷. Jami' Tirmizi Chapter ما جاء فى المعانقة والقبلة
❸. Fath al-bari v7 p87 (refec: Sunan Nasa'i)
❹. Jami' Tirmizi

## Merits

He spent his childhood days with the Prophet ﷺ who treated him as a grandfather would. He took him in his lap and even cleaned his nose. Once Sayyidah Ayshah رضى الله عنها offered to clean the child's nose; and he said, عائشه احبيه فانى احبه، "O Ayshah, I love him. You too should love him." Sometimes, he held his grandson Hasan ﷺ and Usamah ﷺ and made this supplication for them اَللّٰهُمَّ اَحِبَّهُمَا فَاِنِّىْ اُحِبُّهُمَا. "O Allah, love them both, for I love them!"[1]

Sayyidina Zayd, Usamah and Umm Ayman were to the Prophet ﷺ like his own family not only at Makkah but also at Madinah after *hijrah*. All three of them were very close to him. A woman of a respectable family once stole something and was caught. The Prophet ﷺ gave his verdict that her hand should be amputated. This was very embarassing for her family but no one could put in a word with the Prophet ﷺ except Usamah ﷺ. The Hadith in Bukhari is:

Only Usamah can make a recommendation.[2]

فقالو من يجترى عليه الا اسامة بن زيد حب رسول الله صلى الله عليه وسلم.

Then, Usamah did make a recommendation but the Prophet ﷺ did not accept it. He could not violate the limits prescribed by Allah.

Sayyidina Usamah ﷺ was a child during the Battle of Uhud but he did make a direct request to the Prophet ﷺ to let him participate. He was not allowed. During the Battle of Trenches he was 15 years old and was allowed to participate and thereafter he fought in many battles. In many of them he was appointed a commander. He witnessed his father's martyrdom in the battle of Mutah. In the last days of his life, the Prophet ﷺ sent him to the same place as commander of force which included Sayyidina Abu Bakr ﷺ, Umar ﷺ, Sa'd ibn Abu Waqqas ﷺ and Abu Ubaydah ibn al-Jarrah[3] ﷺ. Sayyidina Usamah ﷺ was twenty years old at that time. Some people were surprised at that so, the Propeht ﷺ said:

❶. Saheeh Bukhari (account of Usamah)
❷. ibid
❸. Fatah al-Bari v7 p87

If you question Usamah's leadership you had also questioned his father's leadership though he was worthy of it and dear to me. In the same way, Usamah is worthy of it and dear to me.[1]

ان تطعنوا فی اما رته فقد طعنتم فی امارة ابیه من قبله وایم الله لقد كان خليقاً للامارة وايم الله ان كان من احب الناس الی وايم الله ان هذا لخليق لها وان هذا لمن احب الناس الیّ.

The version in Saheeh Muslim has the additional words:

I bequeath you to be good in treating Usamah because he is one of your righteous men.

فاوصيكم به فان من صالحيكم

The army had not gone much away from Madinah when the Prophet's ﷺ illness, and its seriousness, was reported to them. Hence, they returned to Madinah. Usamah رضي الله عنه met the Prophet ﷺ but he was unable to speak and he placed his hands on Usamah and raised them in the manner of prayer. Usamah said that he thought the Prophet prayed for him.[2]

After the Prophet's ﷺ death, conditions had become very serious and difficult for the Muslims and many Companions were of the opinion that the army should not be sent for some time, and if it had to be sent, an experienced grown up man must lead it. However, Sayyidina Abu Bakr رضي الله عنه did not agree to any changes in the set up and he sent it under Usamah رضي الله عنه. Later, came back from its mission sound and successful.

The Companions also loved Usamah رضي الله عنه. For instance, Sayyidina Umar رضي الله عنه had apportioned allowances for the Companions from the state Treasury according to their ranks. His son Abdullah's رضي الله عنه allowance was three thousand dirham but Usamah's رضي الله عنه was three thousand five hundred dirham. When asked why Usamah رضي الله عنه was given superiority over Abdullah رضي الله عنه though he had never excelled over him in any battle, Sayyidina Umar رضي الله عنه

❶. Saheeh Muslim (Chapter: Virtues of Zayd ibn Harithah and his son Usamah). Saheeh Bukhari (Chapter: Battle Zayd ibn Harithah and Chapter: the Prophet ﷺ sending of Usamah ibn Zayd during his illness). Jami' Tirmizi (Virtues of Zayd ibn Harithah).

❷. Tirmizi (Virtues of Usamah)

said,"The reason is that his father Zayd ﷺ was dearer to the Prophet ﷺ than your (Abdullah's) father and Usamah ﷺ was dearer than you. So, I have preferred the Prophet's ﷺ love over my love."

## Death

Sayyidina Usamah ﷺ died in 54 AH or a little earlier at Madinah or at Wadi al-Qura near it. Before his death, he spent much time at a settlement Mizzah near Damascus. رضی الله عنه وارضاه

## Sayyidinah Abdullah Ibn Mas'ood ﷺ

He was a resident of Makkah and a vey early adherent of Islam, only five people had preceded him and he was the sixth Muslim.[1] His father had died in pre-Islamic era but his mother did embrace Islam and was a high-ranking *Sahabiyah* (a female who has met or seen the Prophet ﷺ) Like every other Muslim, Abdullah ibn Mas'ood ﷺ also suffered persecution at the hands of the idolaters. The Companions ﷺ were discussing on ways to get the Quraysh to listen to the Qur'an and he volunteered to recite it to them. The other Companions ﷺ said to him that they should find one who has sufficient backing in Makkah so that the Quraysh may not dare to beat him. But, Abdullah ibn Mas'ood ﷺ went to one of the gatherings of the Quraysh and recited to them the initial verses of *surah al-Rahman*. The result was as expected — he returned with blood all over his body! the Companions ﷺ tried to sympathise with him, but he said, "These idolaters are now more worthless in my sight than they were before I had gone there. And, I am again prepared to go to them for this work."

He was also one of them who had migrated to Ethiopia in the fifth year of Prophethood. They were told there that all the Quraysh had embraced Islam, so he came back to Makkah only to find that his report was unfounded. He returned to Ethiopia and stayed there till the Prophet's migration to Madinah where he went directly from Ethiopia.[2] There preparations were on for Battle of Badr, so he too

❶. Siyar A'lam an-Nabula v1 p431. Asad al-Ghabah v3 p256

❷. Mu'arif as-Sunan v3 p510 on the authority of Fatah al-Bari and Tabaqat Ibn Sa'd and Mughari ibn Musa.

joined the army. He finished off Abu Jahl who had some breath in him after two young Ansar boys had killed him.[1] Thereafter, he took part in every battle with the Prophet ﷺ.

Sayyidina Abdullah ibn Mas'ood ؓ was lean-bodied, wheat coloured man. When the Prophet ﷺ once made him climb a tree for some purpose, the other Companions ؓ saw his skinny legs and laughed. The Prophet ﷺ said, لرجل عبدالله اثقل فی المیزان یوم القیامة من احد "In the sight of Allah, the thin legs of Abdullah ibn Mas'ood are heavier than the Mount Uhud." He wore clean and neat garments and used perfume profusely.

## Merits

He is counted among Companions of excellence and perfection. He was among the first and earliest about whom Allah has said that He is pleased with them and they with him. Much of his life he spent in service to the Prophet ﷺ and he was one of those who were ahead in personal assistance to the Prophet ﷺ in travel and at home and such Companions were called *Sahib un-Na'layn wa as-Siwak wa al-Wasadah* (those who looked after his requisites)[2] — shoes, tooth brush and water-container for ablution). He was one of the only few Companions who had a closeness with the Prophet ﷺ. He visited the Prophet ﷺ frequently and served him in different ways. He had the Prophet's ﷺ special permission for that. He said that the Prophet ﷺ said to him: اذنک علی ان یر فع الحجاب وان تسمع سوادی حتی انهاک. "When you see that the curtain over my door is raised up then you may come in without permission and listen to my secrets unless I forbid you to come."[3] He was, therefore, called the Prophet's ﷺ confidant. Sayyidina Abu Musa al-Ash'ari ؓ said, "I and my brother visited the Prophet ﷺ from Yaman. We observed Abdullah ibn Mas'ood ؓ and his mother at the Prophet's house frequently so that we were under the impression that they too were members of his household."[4]

Sayyidina Abdullah ibn Mas'ood ؓ was very learned too. He

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❶. Siyar A'lam an-Nabula v1 p461 and Nawawi, Sharah Muslim (Chapter: Killing of Abu Jahl)
❷. Saheeh Bukhari (virtues of Abdullah ibn Mas'ood)
❸. Saheeh Muslim (raised curtain is sign of permission)
❹. Saheeh Bukhari (virtues of Ibn Mas'ood)

was one of those who could issue an edict and pass a judgement. He had acquired tremendous knowledge of the Qur'an and *sunnah* from the Prophet ﷺ and, by Allah's grace, he also had students of an extraordinary type who spread his exegesis of the Qur'an, his reports of Ahadith and other knowledge. He had a particular attachment with the Qur'an and a deep interest in it, and he had comitted it to memory very well. He read it very correctly and in a good style. Sayyidina Umar ؓ said, "Once, the Prophet ﷺ, Abu Bakr, and I sat down discussing some thing late into the night after isha at the Prophet's ﷺ house. When the discussion was over he came to see us off (till the mosque which was attached to his house). We found someone engaged in salah in the mosque. The Prophet ﷺ recognised him as Abdullah ibn Mas'ood and he stood for long listening to his recital and said afterwards:

من سره ان يقرأ القرآن رطباً كما انزل فليقرا علىٰ قرأة ابن ام عبد

"If anyone likes to recite the Qur'an as fresh as it had descended then he must recite it on the reading of Abdullah ibn Mas'ood."[1]

Sayyidina Abdullah ibn Mas'ood ؓ said that the Prophet ﷺ once asked him to recite the Qur'an to him. He said, "I began to recite the surah *an-nisa* and when I came to the verse (41):

فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍ بِشَهِيْدٍ وَّجِئْنَابِكَ عَلىٰ هٰؤُلَاءِ شَهِيْداً

(النساء ٤:٤١)

{How then shall it be, when We bring from each people a witness, and We bring you (O Prophet) as a witness against these?}

he stopped me and I saw tears rolling down his eyes."[2]

Of the Companions whom he had named as those from whom the others should learn the Qur'an, the name of Sayyidina Abdullah ibn Mas'ood ؓ came first. It is stated in Saheeh Bukhari:

استقرؤا القرآن من اربعة من عبدالله بن مسعود و سالم مولىٰ ابى حذيفه وابى بن كعب ومعاذبن حبل.

(The other three names were Saalim the freed slave of Abu Huzayfah, Ubayy ibn Ka'b and Mu'az ibn Jabal).[3]

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1. Tuhfah al-Ahwazi (refec: Musnad Ahmad)
2. Saheeh Bukhari, Tirmizi, Saheeh Muslim.
3. Saheeh Bukhari, Saheeh Muslim (virtues of Abdullah Ibn Mas'ood)

Sayyidina Abu Mas'ood Ansari ﷺ confirmed the excellence of Sayyidina Ibn Mas'ood ﷺ in these words:

ما اعلم رسول الله ترک بعده اعلم بما انزل الله من هذا القائم.

"To my knowledge, after the Prophet, no one has a greater knowledge of the Qur'an than Abdullah ibn Mas'ood.ﷺ"[1]

Sayyidina Abdullah ibn Mas'ood ﷺ said about himself, "I read more than seventy surah of the Qur'an directly from the Prophet ﷺ and I know about every surah of the Qur'an where it was revealed and I know the background of revelationi of every verse."[2]

Sayyidina Umar ﷺ as Khalifah sent Sayyidina Abdullah ibn Mas'ood ﷺ as teacher of the Qur'an to Kufah. He wrote to the people of Kufah: "I sent Abdullah ibn Mas'ood as my deputy and your teacher. He is one of the front rank elder Companions of the Prophet ﷺ and was a participant in the Battle of Badr. I am in need of him here but I prefer you over me. Do obey and follow him." So, he remained in Kufah in the times of Sayyidina Umar ﷺ and Sayyidina Uthman ﷺ, and Kufah was the centre of his religious and scholarly activities and of the spread of his teachings. He has reported 848 Ahadith. Sayyidina Umar ﷺ had also made him head of the state Treasury and as long as he was in Kufah he retained this post. Sayyidina Uthman ﷺ had called him to Madinah towards the end of his Khilafat.[3]

Sayyidina Abdullah ibn Mas'ood ﷺ resembled the Prophet ﷺ in appearance and straight forward conduct. Sayyidina Huzayfah ﷺ said:

ما اعرف احداً اقرب سمتا وهدياً ودلاً بالنبی صلی الله علیه وسلم من ابن ام عبد

"I do not know anybody resembling the Prophet's appearance, good manners and acceptable conduct more than Ibn Umm Abd (Abdullah ibn Mas'ood)."[4]

If we were to reproduce all the reports of Sayyidina Abdullah Ibn Mas'ood's ﷺ excellences as found in Books of Hadith and

❶. Saheeh Muslim
❷. Saheeh Muslim (Virtues of Abdullah ibn Mas'ood)
❸. A'lam an-Nabula v1 p486.
❹. Saheeh Bukhari, Jami Tirmizi

seerah, we would compose a whole volume on that which we cannot in the limited space available to us. So, we shall just narrate one more Hadith from Saheeh Muslim.

Sayyidina Sa'd ibn Abu Waqqas ﷺ said: Six of us were seated with the Prophet, one of them was Abdullah ibn Mas'ood ﷺ The idolaters of Makkah said, "If you drive away these people from you then we are prepared to listen to you." The Prophet was inclined to do that when the verse 52 of surah *al-An'am* was revealed:

وَلَاتَطْرُدِالَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدَاوَةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَا (الانعام ٦:٥٢)

{And drive not away those who call upon their Lord morning and evening desiring His countenance.}[1]

The verse, therefore, declares great merit of the Companions who were there.

## Death

Sayyidina Uthman ﷺ had called Sayyidina Abdullah ibn Mas'ood ﷺ from Kufa to Madinah in the last days of his Khilafat. He died in 32 AH in Madinah and perhaps Sayyidina Uthman ﷺ led his funeral salah. He was 60 years old at the time of his death.[2]

## Sayyidina Ubayy Ibn Ka'b ﷺ

Light of Islam had begun to shine in Madinah in the eleventh year of Prophethood while the Prophet was still at Makkah. some pilgrims from Madinah had met him and were impressed into believing in Islam. They swore allegiance to him at Mina near Jamrah Aqabah. This is known as the first *Bay'at Aqabah* (the First Pledge at Aqabah). Six people had believed and given this pledge. Next year, 12th of prophethood, twelve people swore allegiance at the same place. This was the Second Pledge at Aqabah. Ubayy ﷺ ibn Ka'b ﷺ was one of those twelve men.

## Merits

Sayyidina Ubayy ibn Ka'b ﷺ belonged to the Khazraj tribe. He is among the first of Madinans who embraced Islam. He was a

❶. Saheeh Muslim (Chapter Sa'd ibn Abu Waqqas)

member of those who swore allegiance in the Second Pledge at Aqabah before *hijrah*, and of those who participated in the Battle of Badr after *hijrah*.[1] He also had the privilege to write down the revelation after *hijrah*, and he recited Qur'an very well. The Prophet had called him the greatest reciter of the *ummah*,[2] and said to him once, "Ubayy, Allah has commanded me to recite the Qur'an to you." He asked, "Did He take my name?" The Propeht ﷺ said, "Yes! He took your name and said that I must recite the Qur'an to you." Sayyidina Ubayy ibn Ka'b ؓ wept on hearing that and the Prophet ﷺ recited to him the surah *al-Bayyinah*. He had memorised the whole Qur'an during the Prophet's ﷺ life-time,[3] and was appointed an imam by Sayyidina Umar ؓ, in his times, when he initiated congregatioinal taraweeh in Ramadan.[4]

The Prophet ﷺ once asked him, "Ubayy, tell me which verse of the Qur'an is the greatest in your sight?" He said: الله لا اله الا هو الحى القيوم (meaning the *ayat ul-Kursi*, 2:255). The Prophet ﷺ remarked, "ليهنك العلم يا ابا منذر O Abu Munzir! Congratulations on your knowledge."[5] This verse proclaims Allah's unity, greatness and attributes, and its many virtues are mentioned in Ahadith. He had a distinct relationship with the Qur'an both practically and scholastically, and he invited other people to it. Someone asked him for advice and he said:

اتخذ كتاب الله اماً ماً وارض به حكما وقاضياً فانه الذى استخلف فيكم رسولكم ، شفيع مطاع، شاهد لا يتهم ، فيه ذكر كم وذكر من كان قبلكم وحكم ما بينكم وخبركم وخبر ما بعد كم .

{Take the Qur'an as your leader. Abide by it in everything and accept willingly all its verdicts because the Prophet has left it behind as his successor for you. It is an intercessor whose intercession will be accepted surely. It is a witness that none can doubt. It mentions you and those before you and has an answer for your mutual wranglings. It has news about you and those who will come after you.} 6

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❶. Isabah v1 p31. Fath al-Bari v7 p127
❷. Jami' Tirmizi (virtues of Mu'az ibn Jabal)
❸. Saheeh Muslim. Jami' Tirmizi
❹. Sunan Abu Dawood (Chapter al-Qunoob fi witr)
❺. Saheeh Muslim (Virtues of Surah al-Kahf and verse ayat ul-Kursi)
❻. Siyar A'lam an-Nabula p393

He was much concerned about preparations for the Hereafter and he regarded this world as a means of gaining in the next world. He came across a man who spoke ill of the world. So he said to him:

هل تدرى ماالدنيا فيها زاد نا الى الاخرة وفيها اعمالنا التى تجزى بها

"Do you know what the world is? It is the provision for the Hereafter. It is here that we have to do deeds that will fetch us Paradise in the Hereafter."

The Companions ﷺ respected him. Sayyidina Umar ﷺ called him Sayyid ul-Muslimeen and consulted him on ruling and verdicts.[1]

He was of average height and lean. He wore very clean dress.

His death is placed in 19 AH, 22 AH or 30 AH, opinioins being divided. Allah knows best.[2] رضى الله عنه، وارضاه

## Sayyidina Abu Hurayrah ﷺ

The difference of opinion on Abu Hurayrah's real name is of such a nature that such a like difference is not found about any other Companion. About thirty names are suggested of which Imam Tirmizi has selected *Abd Shams* or *Abdullah* and Imam Bukhari has preferred *Abdullah*[3]. Imam Nawawi has chosen *Abdur Rahman ibn Sakhr* in his *Sharah Muslim.* The same thing is found in Tazkirat ul-Huffaz.[4]

He is known by his *Kunyah* only and very few people know that Abu Hurayrah is not his name. How he got this kunyah? He said, "I used to herd sheep and had a cat which I placed on a tree in the night but took along with me during the day when I tended the sheep. So, my people at home called me Abu Hurayrah.[5] (Hurayrah is Arabic for a small cat.) But, he also said, I had a cat in my hand, so, the Prophet addressed me as Abu Hurayrah.[6]

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❶. Siyar A'lam an-Nabula v1 p399, 400

❷. Isabah v1 p22

❸. Jami' Tirmizi (Chapter: Virtues of Ablution) Asad al-Ghabah.

❹. Sharah Muslim (..... بيان الايمان .....) Tazkirat ul-Huffaz.

❺. Jami Tirmizi (Virtues: of Abu Hurayrah)

❻. Mirqah (refec Ibn Abdul Barr) Tazkarah Huffaz v1 p32, Asad ul-Ghabah v5 p316.

## Merits

Sayyidina Abu Hurayrah ﷺ belonged to the Daws tribe for whom the Prophet ﷺ had prayed اللهم اهد دوساً وائت بهم. "O Allah! Guide the Daws and send them to me."[1] He came to the Prophet ﷺ at the age of thirty when he was at Khaybar in 7 AH. Since then he was in constant company of the Prophet ﷺ at home or in travel. The Prophet ﷺ had erected a shed near the mosque for the students who came from outside to seek knowledge and had no home. This shed was their lodging home, the mosque their school and the Prophet ﷺ their teacher. The people of Madinah cared for these students who were forbidden to beg no matter how dire the circumstances. In fact, they faced very difficult times. Often, they fell down in salah from hunger and the Prophet ﷺ would say after finishing the salah, "If you were to know what reward you have with Allah against this hunger, to be intensified."[2] Sayyidina Abu Hurayrah ﷺ had an outstanding station among these people. He said, "I would fall down between the Prophet's ﷺ pulpit and the house of Sayyidah Ayshah رضی الله عنها due to hunger. People thought I had fainted or had epilepsy, so they pressed my neck with their feet though I suffered from hunger."[3] Sometimes, when he could not endure, he would ask a Companion the meaning of a verse perchance that man observed his condition and offered a meal. Not all the Companions always observed his plight. If they did, they would take him home and serve a meal otherwise he explained the verse and went their way.[4] He sacrificed much to secure knowledge and Allah blessed him with many bounties. He related the most number of Ahadith, 5374 in all.[5] When some Companions and tabi'een pointed out that though he had believed in 7 AH yet he had related the highest number of Ahadith, he said:

ان الناس كانوا يقولون اكثر ابو هريرة وانى كنت الزم رسول الله صلى الله عليه وسلم بشبع بطنى حتىٰ لا اكل الخمير ولا البس الحبير ولا يخدمنى فلان وفلانة وكنت الصق بطنى بالحصباء من الجوع."

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❶. Saheeh Muslim
❷. Jami' Tirmizi (Chapter: ما جاء فی معیشة اصحاب النبی صلی الله علیه وسلم)
❸. Jami' Tirmizi (chapter ما جاء فی معیشة اصحاب النبی صلی الله علیه وسلم وتذكرة الحفاظ). Tazkarat ul-Huffaz v1 p35.

"The people ask why I report so many Ahadith. I always stay with the Prophet — neither eat good food nor wear decent garments I do not seek any assistance but sometimes I have to lie down on my stomach because of hunger."

He also said:

"كنت رجلا مسكيناً اخدم رسول الله صلى الله عليه وسلم على مل بطنى وكان المهاجرون يشغلهم السفق بالا سواق وكانت الا نصار يشغلهم القيام علىٰ اموالهم."

"I was a poor man. I served the Prophet ﷺ and could get something to eat with difficulty. The Muhajirs were engaged in trading and the Ansars in farming. (So I had a greater opportunity to preserve the Prophet's Ahadith and sayings).[1]

He also said:

"ما من اصحاب النبى صلى الله عليه وسلم احد اكثر حديثاً عنه منى الا ماكان من عبدالله بن عمرو فانه كان يكتب ولا اكتب."

None of the Companions report as many Ahadith as I do. However, Abdullah ibn Amr ibn al-Aas narrates more Ahadith because he writes and I do not write."[2]

However, in Books of Ahadith, the reports of Sayyidina Abu Hurayrah ﷺ surpass those of Sayyidina Abdullah ibn Amr ibn al-Aas ﷺ and it is agreed that no other Companion ﷺ has reported more Ahadith than Abu Hurayrah ﷺ.[3] "وقد اجمع اهل الحديث علىٰ انه اكثر الصحابة حديثاً" Sayyidina Ubayy ibn Ka'b ﷺ said about him that he could narrate the highest number of Ahadith because he often put questions to the Prophet ﷺ which the others did not dare to ask.[4]

He was so much hungry of knowledge that all the bounties of the world were meaningless to him compared to learning. The Prophet ﷺ once offered him anything he liked from the booty, he said, "O Messenger of Allah! Let me have from what Allah has given you of knowledge."[5] The Prophet ﷺ himself testified to this

❶. Saheeh Muslim (Virtues of Abu Hurayrah)
❷. Saheeh Bukhari (Kitab at-Ilm)
❸. Isabah v7 p201 Tazkarat ul-huffaz v1 p32
❹. Isabah v7 p202. Tazkarat ul-Huffaz v1 p34
❺. Isabah v7 p204

quality of Sayyidina Abu Hurayrah ﷺ when he asked him: من اسعد الناس بشفاعتک یوم القیامة who would be the fortunate one to benefit from his intercession. The Prophet ﷺ said,

لقد ظننت يا اباهريرة ان لا يسئلنى من هذا الحديث احد اول منک لما رأيت من حرصک على الحديث اسعد الناس بشفاعتى يوم القيامة من قال لا اله الا الله خالصاً من قلبه.

"O Abu Hurayrah! I had thought that you will be the first one to put this question to me because I find you longing for Hadith. Those who say with a sincere heart لا اله الا الله (There is no God but Allah) will be most deserving of my intercession."[1]

Sayyidina Abu Hurayrah ﷺ also received a great share of the Prophet's ﷺ supplication and the Prophet made it a point to pray for his good memory,[2] which prayers were granted. He never forgot what he listened from the Prophet. The muhadditheen have, therefore, called him the Companion with the highest retaining power.[3] He explained his strong memory to his petition to the Prophet that he heard much from him but did not remember them. The Prophet ﷺ said to him, "Spread out your garment." Then he recited something on that and, on his instructions, Abu Hurayrah ﷺ collected the garment on his chest. From that day, he did not forget anything that the Prophet ﷺ said.[4]

The Companions confirmed that he had a great retentive power and was constantly in the Prophet's ﷺ company. On someone's asking, Sayyidina Talhah ibn Ubaydullah ﷺ confirmed that Abu Hurayrah ﷺ had truly heard those Ahadith from the Prophet ﷺ that they had not heard. The reason was that he was a poor man who had no wealth and was the Prophet's ﷺ guest. He was always with the Prophet ﷺ with whom he even had his meals while the other Companions had their families and occupations to attend to and they met the Prophet only in the morning and evening so they were deprived of many Ahadith. Sayyidina Abdullah Ibn Umar ﷺ also said something to this effect.[5]

❶. Saheeh Bukhari (Chapter Hirs ala al-Hadith)
❷. Saheeh Muslim. Jami' Tirmizi. Asad al-Ghabah v5 p316
❸. Isabah v7 p202
❹. Saheeh Muslim, Jami' Tirmizi
❺. Jami' Tirmizi (Virtues of Abu Hurayrah)

Sayyidina Abu Hurayrah ﷺ said that he took some dates to the Prophet ﷺ and requested him to bless them. The Prophet ﷺ made a prayer and asked him to place them in his bag and to take out some from the bag when he felt a need for that. He said, "I had the bag with me for years and I ate from that and also gave away much in Allah's path but lost it at the time of Sayyidina Uthman's ﷺ martyrdom."[1]

However, Sayyidina Abu Hurayrah ﷺ was much grieved that his mother continued to disbelieve though he was a Believer. He tried his best to bring her to the fold of Islam but she resisted and, often, spoke to him harshly. One day, she even said something derogatory to the Prophet ﷺ which, of course, he could never be expected to tolerate. He went to the Prophet ﷺ weeping and related the story to him with a plea to pray for her guidance. The Prophet ﷺ made supplication forthwith, اللهم اهد ام ابى هريرة. "O Allah! Guide Abu Hurayrah's mother." He went home in an elated mood. The door was shut and he could hear water being poured. His mother had heard his footsteps and instructed him to wait outside. Then when she came out, she said:

اشهد ان لااله الا الله واشهد ان محمداً عبده ورسوله.

(I bear witness that there is no God but Allah and I bear witness that Muhammad is His slave and Messenger)

He wept in happiness and conveyed the tidings to the Prophet ﷺ who priased Allah and recited some good expressions. He then requested the Prophet ﷺ to pray to Allah to put in the hearts of His pious slaves love for him and his mother and also cause them to be dear to him and his mother, so the Prophet ﷺ made the prayer. That is why everyone loves him.[2] His mother's name was Umaymah رضى الله عنها.

Sayyidina Abu Hurayrah ﷺ also heard Ahadith from the Companions ﷺ after the Prophet's ﷺ death. And, those Companions and tabi'een who have reported from him are very many and Imam Bukhari has said that they numbered eight hundred.[3] He gave lessons in Hadith from the Masjid Nabawi itself.[4]

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❶. Jami' Tirmizi (Virtues of Abu Hurayrah)
❷. Saheeh Muslim (Chapter: Merits of Abu Hurayrah)
❸. Isabah v7 p202 ❹. Saheeh Muslim (Virtues of Abu Hurayrah)

Apart from scholastic pursuits, he was given to much worship and devotional exercises. Abu Uthman al-Hindi Tabi'ee said that he stayed with Abu Hurayrah for seven days. He says, "I found out that he, his wife and their servant had divided the night into three parts and each one of them took turns to keep awake, and that was their constant practice."[1]

Sayyidina Umar ﷺ had appointed him governor of Bahrain but he resigned from the post and did not accept the responsibility when pressed again. When Sayyidina Umar ﷺ told him that though he rejected the offer someone better than him had asked to be nominated to a high office, he asked who that was. he said, "Sayyidina Yusuf ﷺ." Abu Hurayrah ﷺ remarked. "He was a Prophet son of a Prophet but I am Abu Hurayrah ibn Umaymah."[2] Later, Marwan did instal him sometimes as his deputy.

When in illness it seemed that death was near, he began to weep. He was asked why he wept and he said:

من قلة الزادو شدة المفازة،

"The journey is arduous while the provision is meagre."

This was his fear for the Hereafter, otherwise if he lacked provision for the Hereafter then who had it? The Khalifah, Sayyidina Marwan, payed him a sick visit and prayed for him, شفاک الله "May Allah cure you!" Abu Hurayrah ﷺ was quick to pray:

اللهم احب لقاء ک فاحبب لقائی

"O Allah, I love to meet You, so love to meet me."[3]

In a little while after that this man who had forsaken his home and hearth for the sake of Allah and His Messenger and became the Messenger's guest departed from this world. رضی الله عنه، وارضاه

There is a difference of opinion on the year of his death. It is placed in 57, 58 or 59 AH, but 57 AH is the genrally accepted year.[4] He was 78 years old at the time of his death. Waleed ibn Uqbah led his funeral salah and he was buried in Jannat ul-Baqee'.

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❶. Isabah v7 p202
❷. Isabah v8 p21
❸. Isabah v7 p206
❹. Shazarat az-Zahab v1 p63 Isabat v7 p207

## Sayyidina Abdullah Ibn Umar ﷺ

The son of Sayyidina Umar ﷺ, Abdullah ﷺ, was born in the third year of Prophethood. His mother was Zaynab رضی الله عنها bint Maz'oom, the sister of Sayyidina Uthman ibn Maz'oom ﷺ. Sayyidah Hafsah رضی الله عنها was also her daughter.[1] Abdullah had believed in Islam when a child with his parents, and made the hijrah with his father though some historians say that he had migrated earlier.[2] He was only ten years old then. He sought the Prophet's ﷺ permission to take part in the Battle of Badr but he withheld his permission because of his tender age. The same thing happened in the Battle of Uhud but, when he was fifteen years old in the Battle of Trenches, the Prophet ﷺ allowed him to participate. Thereafter, he was a regular participant in the battles. He was also one of those who swore allegiance at Hudaybiyah.[4]

## Merits

He was the son of a prominent Companion of the Prophet ﷺ, Sayyidina Umar. The Prophet ﷺ confirmed his righteousness and piety. He is quoted in Saheeh Bukhari and Saheeh Muslim as saying that he dreamt one night that two angels took him near a well of fire. He was scared and chanted, اعوذ بالله من النار اعوذ بالله من النار (I seek refuge in Allah from the fire.) A third angel asked him not to fear. He related this dream to his sister Sayyidah Hafsah رضی الله عنها who mentioned it to the Prophet ﷺ who said: نعم الرجل عبدالله لوكان يصلى من الليل "Abdullah is the best of men. How fine it would be if he also offered *tahajjud*!" His son Saalim ﷺ reported this Hadith from Abdullah and said: فكان عبدالله بعد ذلک لاينام من الليل الا قليلا. "My father slept but a little after that."[5] Apart from Saalim ﷺ, his freed slave, Sayyidina Na'fi ﷺ also reported the same thing, "He was engaged in salah all night. With the approach of dawn, he made istighfar (sought forgiveness of Allah) and he made it till morning. He was God-fearing that he wept as he recited the Qur'an.

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❶. Isabah v4 p107. Nujoom az-Zahirah p192
❷. Asad al-Ghabah v3 p227
❸. Saheeh Bukhari
❹. Tazkirat ul-Huffaz v1 p37 Isabah v4 p107
❺. Saheeh Bukhari, Saheeh Muslim (Virtues)

One day he recited the following verse and tears rolled down his eyes profusely:"

اَلَمۡ يَاۡنِ لِلَّذِيۡنَ اٰمَنُوۡۤا اَنۡ تَخۡشَعَ قُلُوۡبُهُمۡ لِذِكۡرِ اللّٰهِ (الحديد ٥٧:١٦)

{Has not the time yet come for those who believe that their hearts should be humble for the rememberance of Allah}[1]

(al-Hadeed, 57:16)

A report in Jami' Tirmizi mentions another dream he saw. He was in Paradise holding a piece of silken cloth which took him by flight to whichever part of Paradise towards which he pointed it. He narrated the dream to his sister who got for him the Prophet's ﷺ interpretation ان عبدالله رجل صالح (Surely, Abdullah is a pious man).[2] Once the Prophet held his shoulder and said

كن فى الدنيا كا نك غريب او عابر سبيل وعد نفسك من اهل القبور.

"Live in this world as though you are a traveller or one passing by and count yourself among the occupiers of grave."[3]

He spent the rest of his life in accordance with this saying of the Prophet ﷺ. He never had anything to do with this world. Though he had many opportunities to gain worldly benefits yet he did not even look there. Some Companions tried to persuade him to accept their allegiance after the martyrdom of Sayyidina Uthman رضي الله عنه but he rejected their offers. They again suggested to him that he would get a unanimous support when Sayyidina Ali رضي الله عنه and Sayyidina Mu'awiyah رضي الله عنه were at loggerheads but he was not prepared. He also had before him his father's advice. When death was near, Sayyidina Umar رضي الله عنه had constituted a *Majlis shoora* (council of advice) comprising of Sayyidina Uthman رضي الله عنه, Ali رضي الله عنه, Talhah ibn Ubaydullah رضي الله عنه, Zubayr ibn Awam رضي الله عنه, Sa'd ibn Abu waqqas رضي الله عنه and Abdur Rahman ibn Awf رضي الله عنه. They were advised to select a Khalifah from among the six of them. They were also authorised to consult his son, Abdullah رضي الله عنه, but not to elect him a Khalifah.[4]

His simplicity can be guaged from Sayyidina Sa'eed ibn Jubayr's رضي الله عنه report that he found him lying in his house on a thick coarse cloth which is place under a camel's saddle.[5]

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❶. Isabah v4 p109
❷. Jami' Tirmizi (virtues of Abdullah Ibn Umar)
❸. Jami' Tirmizi (ما جاء فى قصر الامل) ❹. al-Bidayah wa an-Nihayah v7 p145
❺. Jami' Tirmizi (Commentary on surah an-Noor)

Sayyidina Uthman ﷺ wished to appoint him a judge but he did not agree even though the Khalifah was persistent.[1]

He was very particular in observing the sunnah and did not make allowances for anyone. Someone asked him whether it was proper to perform *Hajj tamattu*. He said that it was correct to do it, but the man pointed out, "Your father disallowed us to do *Hajj tamattu'*." Abdullah ibn Umar ﷺ said, "Tell me if he disallowed but did the Prophet ﷺ allow it? Then, will you follow the Prophet ﷺ or my father?" The man agreed that the Prophet ﷺ should be followed. So, he said, "Listen, the Prophet ﷺ performed Hajj tamattu."[2]

Once he quoted the Prophet's ﷺ saying: ايذ نوا للنساء بالليل الى المساجد (Let women go to attend the congregational salah to the mosque at night). His son (Bilal or Waqid) said, "We will not permit women to go to the mosque. They will turn it into a means of mischief." He became angry at his son and said, "I quote to you the saying of Allah's Messenger but you say that you will not permit them."[3]

He was careful to observe the sunnah during travel too. He tried his best to go by the route on which the Prophet ﷺ had passed, to stop over wherever he had stopped, to offer salah where he had observed it, and to even select the tree for its shade which the Prophet had used. He performed Hajj every year and stopped at the same place the Prophet ﷺ had stopped at Arafah.4 He spent abundantrly in Allah's path and was careful to spend for His sake that which was dear to him. He never hesitated in setting at liberty the slave (male or female) who excelled in any respect. Rather, he

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❶. Tabaqat Ibn Sa'd v4 p146. Jami' Tirmizi (Chapter: on Judge)

❷. Jami' Tirmizi (Chapter: about tamattu'). There are three kinds of Hajj: *Tamattu'*, *qiran* and *ifrad*. In the first kind, the pilgrim assumes the ihram for Umrah alone in the months of Hajj at the miqat (a stipulated place beyond which a pilgrim can proceed only after assuming the ihram). At Makkah, he performs the Umrah and discards the ihram. Then at the time of Hajj, he assumes the ihram for Hajj. Sayyidina Umar رضى الله عنها disallowed that so that people may visit Makkah again and again and not satisfy themselves with one visit for both Hajj and Umrah, otherwise he did not regard performance of *tamattu'* improper. There is a difference of opinion on the Kind of Hajj the Prophet ﷺ performed — tamattu'. qiran or ifrad. (Zakariya)

❸. Jami' Tirmizi (Chapter: Women Going to the Mosque)

❹. Isabah v4 p109

chose him for his liberty purposely. The very well-known tabi'ee Sayyidina Nafi' رحمة الله عليه was his slave. Sayyidina Abdullah ibn Ja'far offered one thousand dinar to buy him but Ibn Umar ؓ did not accept the offer. Rather, he set him free for the sake of Allah. This same Nafi' was his student and transmitter of a number of his Ahadith. Imam Maalik said about his transmission that it was a golden chain. Ibn Umar ؓ released many other male and female slaves, some of whom attained great scholarly heights.

Once Sayyidina Abdullah ibn Umar was going out of Madinah to some place with his friends. On the way, they stopped somewhere to eat and spread out the dining mat. A shepherd passed by and greeted them. Sayyidina Abdullah ibn Umar ؓ invited him to the meal. He excused himself because he was fasting. He said, "You have kept an optional fast on a very hot, sultry day." The man said, "I regard these days on opportunity. Ibn Umar ؓ was impressed with his ideas and to verify his righteousness said to him, "Sell us a goat from these. We will pay for it and also give you some of its flesh for your iftar (breaking of fast at sunset)." He said that the goats belonged to his master, not him. Ibn Umar ؓ said, "The owner cannot know." The man asked, فاين الله فاين الله "Then where is Allah?" When he returned to Madinah, Ibn Umar ؓ bought the slave and the goats from the man's master, released him from slavery and presented him all the goats.[1]

Many icncidents of his generosity and spending in Allah's path are narrated in Tabaqat Ibn Sa'd.[2]

The Companions ؓ and the tabi'een رحمة الله عليهم acknowledged his merits and excellences. Sayyidina Abdullah ibn Mas'ood ؓ, who was older than him and elder in rank, said

ان املک شباب قریش لنفسه عن الدنیا عبدالله بن عمر.

> Among the young men of Quraysh, Abdullah ibn Umar ؓ had the greatest control over his self[3]

Sayyidina Jabir ibn Abdullah ؓ said that Abdullah ibn Umar ؓ had no inclination whatsoever towards the world. The *tabi'ee*,

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❶. Asad al-Ghabah v3 p228

❷. Tabaqat v4 pp160-164.

❸. Isabah v4 p107. Asad al-Ghabah v3 p227. Refec: Musnad Ahmad.

Sayyidina Suddi رحمة الله عليه, said, "I have known many Companions all of whom agree that even after the Prophet's ﷺ death, Abdullah ibn Umar carried on in the same manner and condition as the Prophet ﷺ had left him."[1] Abu Salamah ibn Abdur Rahman said, "When he died, Ibn Umar was like his father in merit, but the father lived in a time when there were others like him while in his days, Ibn Umar was the only one of his kind."[2] The biographers have quoted such sayings of his contemporaries in abundance. He was one of those who reported the highest number of Ahadith, being second to Sayyidina Abu Hurayrah رضي الله عنه with 1630 transmissions to his name. This, in spite of the fact that he was very cautious in reporting the Prophet's ﷺ sayings and if he did not know anything, he did not hesitate to confess his lack of knowledge.[3]

He survived the Prophet ﷺ by about sixty years. Apart from participation in battles, he spent most of his life in Madinah or Makkah. People visited him in large numbers to learn the Prophet's Ahadith from him. Even in extremely difficult times after Sayyidina Mu'awiyah's death, he kept himself on a steady path.

## Death

He died at Makkah in 73 or 74 AH at the age of 87 years and was buried there:

## Sayyidina Bilal رضي الله عنه

Sayyidina Bilal رضي الله عنه was the Prophet's ﷺ *mu'azzin* (one who calls the azan). He was of Ethiopian descent. His father's name was Rabaah while his mother's was Hamamah. He was a slave of the idolaters but became a Believer in the early days of Islam. This was difficult for his master to digest: his own slave rejecting his gods and calling upon the One Allah. So he and the other idolaters of Makkah loosened on him all kind of cruelty. Sometimes they made him wear an iron coat of mails and lie down on the hot, burning sand in severe heat. Sometimes they put him naked on the rocks

❶. Isabah v4 p107

❷. Isabah v4 p108, on the authority of Sha'b ul-Eiman: Bayhaqi

❸. Isabah v4 p409. Ibn Hazm az-Zahiri 'asma ashab ar-riwayah.

and placed a rock on his chest. Sometimes he was asked to lie down on his stomach while his master stood on his back and the vagabonds of Makkah were encouraged to beat him with stick and whips. Their sole aim was to get hm to renounce Islam.

However, he only said ربی الله، احد احد (My Lord is Allah, the One, the One!) The Prophet ﷺ was informed of his predicament. One day he exclaimed, لو کان عند ناشئی ابتعنا بلالا. "If we had resources, we would have purchased Bilal." Sayyidina Abu Bakr ؓ learnt of that and immediately bought Bilal ؓ and set him free. He now attached himself to the Prophet ﷺ and served him all the rest of his life.[1]

## Merits

Very few Companions might have undergone the same kind of overdeal as Sayyidina Bilal ؓ went through for the sake of religion. Therefore, he got a higher rank. Sayyidina Umar ؓ said once, "Our chief is Abu Bakr ؓ and he got our chief Bilal ؓ his freedom."[2]

He is one of those Companions about whom the Prophet ﷺ said that they will go to Paradise.

عن ابی هریرة ان النبی صلی الله علیه وسلم قال لبلال عندصلوٰة الفجر یا بلال حد ثنی بارجی عمل عملته فی الا سلام فانی سمعت دف نعلیک بین یدی فی الجنة قال ما عملت عملاً ارجیٰ عندی انی لم اتطهر طهورا فی ساعة لیل اونهار الا صلیت بذلک الطهور ما کتب لی ان اصلی.

{Sayyidina Abu Hurayrah[3] said that once at the time of the Fajr salah, the Prophet ﷺ asked Sayyidina Bilal ؓ, "Tell me Bilal, what religious deed of yours do you regard most worthy and heopful because I heard your footsteps ahead of me in Paradise?" He said, "O Messenger of Allah! The deed I regard as worthy is that every time during day or night I perform ablution I follow it up with some optional salah whatever

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1. Isabah v1 p171. Siyar A'lam an-Nabula v2 p349
2. Saheeh Bukhari (Virtues of Bilal) Siyar A'lam an-Nabula v2 p349. Isabah v1 p171
3. Saheeh Bukhari Saheeh Muslim

number I am enabled to offer."}

The words in Jami' Tirmizi are:

**يا بلال لم سبقتنى الى الجنة مادخلت الجنة قط الا سمعت خشخشتک امامى دخلت البارحةالجنة فسمعت خشخشتک امامى .**

{O Bilal! What deed do you perform that takes you ahead of me in Paradise! Whenever I went to Paradise, I heard your footsteps ahead of me. Last night too I heard your footsteps."

He said,

**يارسول الله ما اذنت قط الا صليت ركعتين وما اصابنى حدث قط الا توضأت عند ها ورأيت ان الله علىّ ركعتين فقال رسول الله صلى الله عليه وسلم بهما.**

"O Messenger of Allah! Whenever I call the azan, I offer two raka'at optional salah (which is perhaps *tahiyat ul-Masjid*). Whenever, my ablution is nullified, I perform it immediately and offer two raka'at for Allah's sake sincerely." The Prophet ﷺ said, "These are the two deeds responsible for the excellence."}

This shows that the Prophet ﷺ heard Sayyidina Bilal رضي الله عنه many times ahead of him in Paradise. Imam Tirmizi said that these reports pertain to dreams and some Ahadith explain that dreams of Prophets عليهم السلام are *wahy* (revelation), as Ibn Abbas رضي الله عنه had reported.

Imam Tirmizi has cited the Prophet's ﷺ saying that Paradise longs for and awaits Bilal.[1] In the making of hijrah too, Sayyidina Bilal رضي الله عنه was foremost and earliest. Only Sayyidina Mus'ab ibn Umayr رضي الله عنه and Ibn Umm Maktoom رضي الله عنه preceded him.[2] Further, when congregational salah began to be offered and azan was called out for it, Sayyidina Bilal رضي الله عنه had the privilege to be the very first one to call it at the *Masjid Nabawi*.[3] He called the azan all through the Prophet's ﷺ life but he could not stay on in Madinah after his death. When Sayyidina Abu Bakr رضي الله عنه seemed to insist that he should stay on, he asked: اعتقتنى لله او لنفسک "Did you set me free for Allah's sake, or your own?" He said, "For the sake of Allah."

❶. Jami' Tirmizi (Virtues of Bilal)
❷. Tirmizi (Muqaddam an Nabi ﷺ and his Companions to Madinah
❸. Saheeh Bukhari (Begining of azan)

So, he said, "Then let me go to the battle-field," and he went to Shaam for that. Then he could not return to Madinah. He died in Shaam.

According to some reports, he did stay on when Sayyidina Abu Bakr ﷺ asked him to continue living in Madinah but, after his death, he did not listen to Sayyidina Umar ﷺ and went away from Madinah. When Sayyidina Umar ﷺ went to Shaam, he requested Sayyidina Bilal ﷺ to call the azan. When he did, there was a hue and cry and lamentation. The Companions ﷺ were reminded of the days of the Prophet ﷺ.[1]

He was one of those few Companions ﷺ whom the Prophet ﷺ had chosen as his close friends and counted them with the people of his household.[2]

The Companions ﷺ respected him. We have read Umar's ﷺ words about him. His son, Abdullah ﷺ once heard a poet praise his son, Bilal ibn Abdullah as the best Bilal, so, he spoke spontaneously, "You lie. Rather the Bilal ﷺ of the Prophet ﷺ is the best of all Bilals." He thus not only called him the best Bilal ﷺ, he also said that he was the Prophet's Bilal ﷺ.

Sa'eed ibn al-Musayyib رحمة الله عليه, the tabi'ee, said that to Sayyidina Bilal his religion was the dearest of all things. He could bear hardship but could not surrender his religion.

He had gone away to Shaam after the Prophet's ﷺ death. He died in 20 AH or 21 AH in Damascus.[3] When he was dying, his wife lamented loudly but he said "What a happy moment!" He added, غداً نلقى الا حبة . محمداً وحزبه. "Tomorrow, we meet Muhammad and his party."[4]

## Sayyidina Anas Ibn Maalik ﷺ

Sayyidina Anas ibn Maalik ﷺ belonged to the Madinah tribe Khuzraj. The maternal parents of the Prophet's grandfather Abdul Muttalib belonged to the Banu Najjar a branch of this tribe.[5] His father died while he was a child and his mother, Umm Sulaym,

1. Saheeh Bukhari, Fath al-Bari. Siyar A'lam an-Nabula p357
2. Jami Tirmizi (Virtues of people of the Household of the Prophet ﷺ
3. Siyar A'lam an-Nabula v2 p351
4. Siyar A'lam an-Nabula p357. Fath ul-Bari (Virtues of Bilal)
5. Saheeh Muslim v2 p419. Asad ul-Ghabah v1 p127

who was a meritorious *Sahabiyah* (A woman who has met the Prophet), received a proposal for marriage from Abu Talhah. She said that she would marry him only if he embraced Islam. Abu Talhah became a Muslim and they married.

## Merits

When the Prophet ﷺ migrated to Madinah, Sayyidina Anas ؓ was just ten years old. His parents brought him to the Prophet ﷺ and said, ان انسا غلام كيس فليخدمک "O Messenger of Allah! Anas is an intelligent child. We wish to leave him with you to serve you." He took him and from that day on, he was with Prophet ﷺ in his journeys and at home,[1] even in the battles. He was about evelen years old during Islam's first battle at Badr and some other children were sent away by the Prophet ﷺ though they longed to participate but Anas ؓ went along as the Prophet's ﷺ servant.[2] The muhadditheen do not count him as a participant of Badr because he was there as a servant.

He added to his name servant of Allah's Messenger ﷺ and took pride in that. The Prophet ﷺ also loved him much and sometimes called him يا بُنَيَّ (O Son!) in love,[3] and he also played with him — sometimes pulling his ears and saying 'O the one with two ears!' Anas did everything a child would do at home. Once he refused to go on an errand when the Prophet ﷺ asked him to go but the Prophet ﷺ did not express displeasure. Later as he agreed to do it, he stopped outside with other children who were playing on the streets. The Prophet ﷺ also came out to do himself what Anas had refused to do. He found him playing on the street and asked him if he would go. He said that he would go shortly. Once his mother asked him where he had been and he said, "To attend to the Prophet's task." When she asked about its nature, he said that was the Prophet's secret. She instructed him to always keep his secrets. Sayyidina Anas ؓ related this Hadith to his student Thabit Bunai رحمة الله عليه and told him that if he had to reveal the secret. "I would disclose it to you, O Thabit."[4]

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❶. Saheeh Muslim v2 p253.
❷. Asad al-Ghabah v1 p127. Isabah v1 p71
❸. Jami' Tirmizi — (ما جاء يا بنى)
❹. Saheeh Muslim (Virtues of Anas ibn Maalik)

The Kunyah of Anas was Abu Hamzah. He got it because he, as a child, was eating a plant, *hamzah*, having plucked it from a tree. The Prophet saw him and called him Abu Hamzah![1]

When Umm Sulaym رضی الله عنها requested the Prophet to pray for Anas, he prayed:

"O Allah! bestow on him abundant wealth and children, and bless him in that."

اللهم اكثر ماله وولده و بارک له فیما اعطیته.

Sayyidina Anas attributed his plentiful wealth and innumerable offspring — more than a hundred children and grand children — to that prayer.[2] In a plant in this garden, the leaves emitted the odour of musk and the garden bore fruit twice in a year![3] Some versions also have the words (and admit him to Paradise) in the prayer. This is why a Tradition in *Saheeh Muslim* quotes Sayyidina Anas as saying, "The Prophet supplicated Allah for three things for me. I have seen two materialise and *Insha Allah* the third supplication will also be materialised."[4] Besides, he himself was one whose supplication were answered. Once, the farmer on his lands told him that the fields were parched. He offered two raka'at salah and prayed. There was plenty of rain soon and the fields were well-watered.[5] He offered salah very well and attentively. Sayyidina Abu Hurayrah said:

ما رأیت احداً اشبه صلوٰة برسول الله صلی الله علیه وسلم من ابن ام سلیم

"I have not seen anyone pray salah as near the Prophet's salah as Anas prays."

Sayyidina Anas was among those Companions who have reported many Ahadith. Afte the hijrah, he spent all his time with the Prophet and had an opportunity to closely watch the Prophet's actions and hear his words. He has reported 2276 Ahadith,[6] and he also transmitted from the elder Companions after the Prophet's death. Some Companions reported from him and he had a vast number of students among the *tabi'een*.

1. Asad al-Ghabah v1 p127. Isabah v1 p71
2. Saheeh Muslim (Virtues of Anas ibn Maalik)
3. Asad al-Ghabah v1 p127
4. Saheeh Muslim, Jami' Tirmizi, etc.
5. Isabah v1 p72
6. Ibid

His mother, Umm Sulaym رضی الله عنها, was a very intelligent and wise woman. Imam Nawawi رحمة الله عليه has said that she was closely related to the Prophet ﷺ or to his father. A brother of hers was martyred in a battle he fought with the Prophet ﷺ. That is why the Prophet ﷺ had great regard for her and visited her often. A Hadith in Saheeh Bukhari and Saheeh Muslim tells us that he dreamt that she was in Paradise.[1]

She was very generous. She spent liberally on the Prophet ﷺ and in the way of Allah. When he came to Madinah, she had loaned him a garden of dates to meet his needs.[2]

She was brave and courageous and took part in battles. Her task was to nurse the sick and wounded and cook food for the men of her family but she also kept weapons with her for pretection. She had a dagger in her hand in the Battle of Hunayn which she told the Prophet she would use on an idolater if he dared to come near her.[3]

Her husband Abu Talhah رضي الله عنه, too, was an extraordinarily brave man. He was outstanding on the battlefield. In the Battle of Uhud when the idolaters had concentrated their attack on the Prophet ﷺ and great Muslim fighters were shaken, he shielded the Prophet ﷺ and continuously shot arrows at the enemy, being an expert in this field. He had the Prophet ﷺ behind him and never let him raise his head to look at the enemy, "O Prophet of Allah! May my parents be ransomed to you! Do not raise your head lest an arrow hurt you. Let my chest protect yours."[4]

The Prophet ﷺ always lived in hunger. Umm Sulaym رضی الله عنها and Abu Talhah رضي الله عنه were mindful of that and presented to him something, or he himself visited them and had a meal with them.

Sayyidina Anas رضي الله عنه said: Abu Talhah رضي الله عنه came home to Umm Sulaym and asked her if she had anything to eat, for, he had found in the Prophet's ﷺ voice weakness. She said that she had something and wrapped some barley bread in her mantle and asked me to carry them to the Prophet ﷺ. He was in the mosque with a few Companions and when I stood aside, he asked me if Abu

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❶. Saheeh Bukhari (Virtues of Umar). Saheeh Muslim (Virtues of Umm Sulaym)
❷. Saheeh Muslim (Chapter رد المهاجرين الى الانصار منائحهم) Saheeh Muslim (Chapter (مرجع النبی ﷺ من الاحزاب الخ)
❸. Saheeh Muslim Saheeh Bukhari
❹. Saheeh Muslim Chapter: (Women in Battle with men)

Talhah had sent me with food and I said, "Yes!" He said to the Companions with him, "Come, lets go to Abu Talhah." I raced home ahead of them and informed Abu Talhah of their coming. He said to my mother that the Prophet ﷺ was coming to them with his Companions for a meal. She said that since he was bringing them, Allah and he know what to do. Sayyidina Abu Talhah ﷺ welcomed him. The Prophet ﷺ said to Umm Sulaym, "Bring here whatever you have." She brought the same bread. He asked them to make small pieces of the bread and she put butter oil on them. He then recited something on the bread and instructed them to call the guests in ten's. The Companions came, ten at a time, and went away after eating. In all seventy or eighty had the meal.[1]

After the Prophet's ﷺ death, Sayyidina Abu Bakr ﷺ sent Sayyidina Anas ﷺ to Bahrain to oversee government work. After that, he took up residence at Busrah where he died in 93 AH. He was the last of the Companions to die.

Sayyidina Anas also reported from the elder Companions. Among his students were Hasan Busri, Thabit Bunani, Qatadah, etc. رضى الله عنه، وارضاه.

## Sayyidina Salman Farsi ﷺ

He was from Isabah in Iran. Allah caused him to go to Madinah and become a Muslim and be privileged with His Prophet's company.

He related his story to Sayyidina Abdullah ibn Abbas رضى الله عنهما. He said: I am an Iranina from Isbahan where my father was the chief. He loved me dearly and kept me beside him always. He trained and educated me as if I was girl protecting me from outside influence. We were fire-worshippers and I was responsible to watch the fire in our worship place where it was not allowed to extinguish. My father was very rich and had many animals and vast agriccultural fields which he looked after on his own. One day, he could not help sending me to attend to some work and made it plain that I must return immediately after attending to the work. On the way, I found a church where the Christians were praying. I enterred it and, because I had not known any religion other than the

1. Saheeh Bukhari.

Majoosi, I was interested in their religion and I stayed all day with them. I could not, therefore, attend to my father's work. I learnt from them that their religion originated from Shaam. People at my home were worried and when I reached there at night, my father asked me where I had been. I told them everything and also that I was inclined to Christianity. Though my father tried to persuade me that our religion was the best, I told him that their religion was better than ours. My father put me under fetters. However I managed to request those people to inform me when a carvan come to them from Shaam. Soon, one arrived and when it was to return, I cut off my fetters and fled to Shaam with them. I located a great Christian scholar in a church and related to him my story and told him that I wanted to learn religion from him. He allowed me to stay there, but I found out that though he invited other people to do good, he did not put that into practice. He was greedy for wealth and appropriated charity, having five vessels full of gold and silver, so I hated him. He died soon and another scholar was appointed. He was truly religious and an ascetic. I loved him and when much longer he was on the verge of death and I asked him for advice, he told me that the scholars were no longer religious but that after his death I should go to Mosil where there was a scholar. So, I went to him and related the whole tale to him. He allowed me to stay with him and, indeed, he was a pious, righteous, ascetic worshipper, but he died soon. Before death, he had instructed me to go to a scholar in Nasaybeen (or Naseebeen). I went to him after his death. He too was a practising scholar but I realised that he would not live long so sought his advice on what I should do after his death. He gave me the name of a scholar in the Roman city Ammuriyah.

So, after his death, I went to him. Here, I acquired knowledge and, side by side, engaged in business so that I soon had some livestock with me. This scholar too was dying and on my request said to me, "I do not see any scholar to whom I might send you, but the time of arrival of the last Prophet draws near. He will follow the creed of Ibrahim and he will migrate to a land of date-palm trees which is between two rocky regions. Signs of prophethood will be obvious. He will accept gifts, but not *sadaqah*. He will have the seal of Prophethood on his back between both shoulders. If you

can, you should go to him." I continued to live there until a carvan of the Banu Kilab came from Arabia. I offered them all my goats and cows if they took me to Arabia. They agreed but when we were at the Wadi al-Qura (near Khaybar), they betrayed me and sold me to a Jew as a slave. Then a relative of my master bought me from him and brought me to Madinah. Where I found all the signs of its being the place of *hijrah* of the Last Prophet which I was told of at Ammuriyah by the scholar and I was confident that he would arrive.

I lived as a slave serving my master. Meanwhile, news was received in Madinah of a Prophet at Makkah but I did not learn of that. One day, I had climbed a date tree and my master was seated below when one of his relatives came and informed him that many people of Madinah had gone to Quba to receive someone who had come from Makkah and who called himself a Prophet of Allah. This news brought about a sudden change in me and I trembled. I was fearful that I might fall down, so I got down from the tree with much difficulty. I asked the man to repeat what he had said but my conduct angered my master. He slapped me on the face and asked me how it concerned me. "Go to your work." When the Prophet ﷺ arrived in Madinah, I took some food to him one night to try him. I said, "I have brought *sadaqah* for you and your Companions." He said to his poor Companions that they may eat it but he did not touch it. So, one of the signs the scholar at Ammuriyah had told me of did apply. Some days later, I again took to him some food and said that it was a gift for him. He accepted that and he and his Companions ate the food. That was the second sign that applied to him. Then, one day I seized an opportunity and saw the seal of Prophethood on his back, but I could not hold myself and hugged myself to his back and wept. He called me to the front and I sat down before him and narrated to him my story. He also asked the Companions to listen to me.

What more did I wait for? The light of guidance that I sought was before me. That was the end of my life long restlessness and I recited the *Kalimah Shahadah*.[1]

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❶. al-Bidayah wa an-Nihayah v2 p311-312 Siyar A'lam an-Nabula v1 pp506-511. Majma' az Zawa'id on the authority of Musnad Ahmad.

## Merits

Sayyidina Salman Farsi ﷺ in his quest for true religion gave up the comfort of his home and moved from country to country and scholar to scholar till Allah caused him to come to the protection of the Prophet ﷺ. Now, the Prophet ﷺ thought of how to get him freedom. He suggested to him that he should contract *Kitabat* with his Jew master. It is an agreement between master and slave whereby the latter pays to the former a specified sum of money or equivalent commodity within a stipulated time and the former then sets him free. So, Sayyidina Salman Farsi ﷺ contracted *Kitabat* with his master. Who forwarded very stiff conditions:

❶. Salman should plant three hundred date-palm trees and take care of them till they are fruit-bearing.

❷. He should pay fort ooqiyah silver (which came to about 1600 dirhams).

The Prophet instructed the Companions to get three hundred date seeds and planted them with his hands. One was planted by Sayyidina Umar ﷺ. All, save one, bore fruit that very year. When he learnt that Umar had planted that seed, the Prophet dug it up and re-planted it and it also bore fruit that year.1 The Prophet arranged for the silver and thus got Salman Farsi released from slavery of the Jew.[2]

Though he had become a Muslim immediately on the Prophet's arrival at Madinah, he could not participate in the Battles of Badr and Uhud because of his slavery. After he was emancipated, he did take part in the Battle of Trenches and thereafter in every battle. It was on his suggestion that trenches were dug at the borders in the Battle of Trenches. The Prophet ﷺ also joined the Companions in digging the trenches and the battle got its name from the trenches.[3] The Prophet said, "Paradise is eager to receive Salman."[4]

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❶. The palmtree takes several years to bear fruit. The seeds planted by the Prophet ﷺ grew up into fruit-bearing trees that same year as a miracle of the Prophet. ﷺThe other seed did not bear fruit that same year because he had not planted it. Even if anyone other than Umar رضى الله عنه had planted it, the result would have been the same.

❷. Siyar A'lam an-Nabula v1 p511. Majma' Zawaid.

❸. Fatah al-Bari Sharah Bukhari (Chapter: Battle of Trenches)

❹. Jami' Tirmizi (Virtues of Salman)

He was very knowledgeable and the Companions also recognised his scholarly and religious capabilities. When the students and relatives of Sayyidina Mu'az ibn Jabal asked him for advice and death-bed instructions, of the several instructions he gave he also said to them that they should seek knowledge from Salman Farsi ﷺ.[1]

Allah revealed the following verse to caution to the Companions against a mistake:

"ان تتولوا يستبدل قوماً غير كم ثم لايكونوا امثالكم " (محمد ٤٧:٣٨)

"If you turn away, He will substitute for you another people, then they will not be your likes.} (Muhammad 47:38)

Immediately on hearing this verse, the Companions ﷺ corrected themselves, but they also asked the Prophet ﷺ who the people were who Allah said, would replace them. The Prophet ﷺ pointed out to Salman Farsi ﷺ and said, "He and his people."[2]

We have read the account of his travel from his country till he met the Prophet ﷺ. Then, a day came when he led an army of Muslims and beseiged a fort in Iran. He asked his men to let him first invite the enemy to Islam the way the Prophet ﷺ did before they attack the enemy. He addressed the Iranians in Persian, "O people of Iran! I am a Persian like you and you see that the Arabs obey me. If you become Muslims, you will be at par with us. You will get all the rights that we get and you will have the same responsibilities. But, if you do not embrace Islam then that is your lookout, for, you will have to pay the *jizyah* which is dishonourable. And, if you are not ready to pay the *jizyah* too then be prepared to fight." The Iranians were not willing to do any of the first two things. When his men sought permission to launch the attack, Salman Farsi told them that they would preach for three days in this manner before launching the attack. Finally, when they had been invited for three days, the attack was launched, and the Muslims emerged victorious.2

When the Prophet ﷺ had established the *muwakhat* (ties of fraternity) on coming to Madinah, Salman Farsi ﷺ who was a Muhajir was made brother of Abu Darda ﷺ, the Ansar.

❶. Jami' Tirmizi (Virtues of Abdullah ibn Salaam)
❷. Jami' Tirmizi (Chapter Iran before attack)

Sayyidina Salman Farsi ﷺ on a visit to Sayyidina Abu Darda ﷺ found that his wife Umm Darda رضی الله عنها lived in utter simplicity. He asked her why and she said that his brother Abu Darda ﷺ had shunned worldly life. Shortly, Abu Darda ﷺ came and soon food was placed before Salman Farsi ﷺ to whom Sayyidina Abu Darda ﷺ said that he should eat because he himself was fasting, but Sayyidina Salman ﷺ said that he would not eat unless Abu Darda ﷺ joined him. So, Abu Darda ﷺ ate with him. At night Sayyidina Abu Darda ﷺ stood to offer optional salah but Salman ﷺ asked him to sleep. Everytime he got up, Salman ﷺ made him sleep. When it was the last part of the night, Sayyidina Salman Farsi ﷺ said to Sayyidina Abu Darda ﷺ, "You may get up now and offer salah" Both of them offered the optional salah. Then Salman Farsi ﷺ said to Abu Darda ﷺ, "Your Lord has a right over you. Your body has right over you and your family have a right over you. And you must give every right-holder his right." Sayyidina Abu Darda ﷺ related all that to the Prophet ﷺ and he said that Salman was right.[1] In another version, the Prophet ﷺ is reported to have said also, "سلمان افقه منک." "Salman has more understanding of religion than you." Once he said about him "سلمان منا اهل البیت." "Salman is of the people of my house."

Apart from perfect knowledge, he was also God-fearing and ascetic. Sayyidina Umar ﷺ had made him governor of Mada'in with an allowance of 5000 dirham, all of which he gave away in Allah's path while he earned his own livelihood.[2]

Many Companions including Sayyidina Anas ﷺ, Abdullah ibn Abbas ﷺ, Abu Sa'eed al-Khudri ﷺ, and *tabi'een* have transmitted Ahadith from him. He has narrated sixty Ahadith.[3]

## Death

He lived a very long life, anything like 350 years or 250 years. He died in 36 AH or 37 AH at Mada'in in the times of Sayyidina Uthman ﷺ. He was buried there[4]. رضی الله عنه، وارضاه

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1. Saheeh Bukhari
2. Kitab Zkr Ahl Isbahan.
3. Isabah v3 p113. Asma ashab ar-rawah, Ibn Hazm.
4. Kitab Zikr Isbahar, Hafiz Abu Nu'aym al-Isbaham, Isabah v3 p113.

## Sayyidina Abu Musa Al-Ash'ary ﷺ

He is known by his Kunyah though his name was Abdullah ibn Qays.[1] Ash'ar is the name of a mountain in the Hijaz on the Madinah — Shaam route. The tribe Ash'ar resided here. Some of them had migrated to Yaman and Abu Musa and his family were among them. They became Muslims in Yaman.[2] There is a Hadith in Saheeh Bukhari that when they learnt of the Prophet's ﷺ arrival at Madinah, more than fifty of them travelled by ship but unfavourable winds took their ship to Ethiopia where they met Sayyidina Ja'far ﷺ and others. All of them — those that were already in Ethiopia and the newcomers from Yaman — sailed together to Madinah. The Prophet ﷺ was at Khaybar engaged in the battle, so they all went to Khaybar where the battle was already won. The Prophet ﷺ also gave a share to these people in the booty.[2]

Since Abu Musa al-Ash'ary ﷺ and his company had come from Ethiopia, some authorities have termed them as emigrants to Ethiopia. This is supported by the above-mentioned Hadith of Saheeh Bukhari. We have seen earlier that Sayyidina Umar ﷺ had said to Sayyidah Asma رضى الله عنها bint Umays that they were superior and close to the Prophet ﷺ in their hijrah than they who had come from Ethiopia. But, on her complaint, the Prophet ﷺ had assured her that Umar ﷺ and the others had one hijrah to their credit while they (of Ethiopia) had two. So, Abu Musa ﷺ and his company requested Sayyidah Asma رضى الله عنها to repeat to them the Prophet's ﷺ saying again and again which implies that they counted themselves among those people who had two *hijrah* (migrations) to their credit. Two of his brothers, Abu Burdah and Abu Ruhm, were with him in this journey. It is also mentioned in Tazkirat ul-Huffaz that their mother, Tayyibah رضى الله عنها bint Wahb was also a Sahabiyah (who had met the Prophet ﷺ).[3] Perhaps she may have accompanied them in this journey.

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❶. Tazkarat al-Huffaz v1 p22
❷. Saheeh Bukhari, Asad ul-Ghabah v5 p308
❸. Tazkirat ul-Huffaz v1 p22

## Merits

The Prophet ﷺ lauded highly the mutual love and co-operation of the Banu Ash'ary. He said, "When they are short of food at home or in journey, they pool up their individual provision and distribute it equally among themselves." He also said فهم منى وانا منهم "They are part of me and I am of them."[1] The whole family had a very good, sweet voice and they recited the Qur'an very well. The Hadith in Saheeh Bukhari and Saheeh Muslim quotes the Prophet ﷺ as saying:

"انی لاعرف اصوات رفقة الا شعريين بالقرآن حين يد خلون بالليل واعرف منازلهم من اصواتهم بالقرآن بالليل و ان كنت لم ارمنا زلهم حين نزلوا بالنهار."

"When the Ash'aries recite the Qur'an at night, I recognise their voices and known their residences from these voices though I do not see them moving to and from their houses in the day time."[2]

He also praised their recital of Qur'an thus:

اشعرون فی الناس کصرة فیها مسک

"The example of the Asha'ries is like a bagful of musk whose fragrance spreads in all directions."[3]

He said about Abu Musa' al-Ash'ary's recital:

لقد اوتی مزمارا من مزامیر آل داؤد

"Allah has granted him like the family members of Sayyidina Dawood a handsome face and a sweet voice."[4]

The Prophet prayed for them:

اللهم اغفرلعبد الله بن قيس ذنبه وادخله يوم القيامة مد خلاً كريماً

"O Allah! Forgive Abdullah ibn Qays his sins, and admit him on the Day of Resurrection (to Paradise) with honour."[5]

Sayyidina Umar also praised Abu Musa's ﷺ recital very much, saying,"He reminds us of Allah, and makes us aspire towards him."

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❶. Saheeh Muslim (Virtues of the Ash'aries).
❷. Saheeh Bukhari (Battle of Khaybar) Saheeh Muslim (Virtues of Ash'aries)
❸. Tabaqaat Ibn Sa'd.
❹. Jami' Tirmizi (Virtues of Abu Musa) Tazkirat ul-Huffaz v1 p32
❺. Saheeh Muslim.

Sayyidina Abu Musa ﷺ was among the Companions who were authorised to issue edicts. Sayyidina Aamir Sha'bi رحمة الله عليه said, "Six Companions were perfect in knowledge, Abu Musa ﷺ was one of them." Imam Bukhari and Ali ibn Madini also regarded him among the jurists, capable of passing judgement and issuing rulings or edicts.

The Prophet ﷺ had sent him as governor of Yaman, and he retained that post in Sayyidina Abu Bakr's ﷺ times.

Sayyidina Umar ﷺ made him governor of Busra which post he held for four years. Umar ﷺ used to say, "None of my governors has held the same post for more than a year, but Abu Musa ﷺ was governor of Busra for four years." The people of Busra were very happy with him. Sayyidina Hasan Busri رحمة الله عليه said, "Busra has not received a better governor."[1] Many battles were won at his hands. Isfahan and Ahwaz, for instance, were captured under his command. Sayyidina Uthman ﷺ then made him governor of Kufah. Sayyidina Ali ﷺ had chosen him an arbitrator in his dispute with Sayyidina Mu'awiyah ﷺ.

## Death

He died in Zul Hajjah 44 AH.[2]

## Sayyidina Abu Ayyub Ansari ﷺ

He was the Prophet's ﷺ host at Madinah. His name was Khalid ibn Zayd and he belonged to the Khazraj tribe. He was among the earliest Believers. He went to Makkah much before the *hijrah* and met the Prophet ﷺ. He was one of those who offered the *bay'ah* at Aqabah the Second and believed with him agreed to shoulder every kind of responsibility and invited the Prophet ﷺ to move over to Madinah. And he participated in every battle after the Prophet's hijrah and gave full co-operation.[3]

When the Prophet ﷺ came to Madinah, there were a good number of Muslims there. The prominent people of Madinah went to Quba to welcome him and when he came to Madinah, everyone

❶. Tazkirat ul-Huffaz v1 p32
❷. Shazrat az Zahab v1 p53
❸. Isabah v2 p89. Siyar A'lam an-Nabula v2 p405

wished to host him and requested him to accept his invitation. They held his she-camel by its bridle and stood before it, but he said to them "دعوها فانها مامورة" "Do not stop it, for, it is under orders from Allah. It will stop where it is ordered to stop." The she-camel sat down opposite Abu Ayyub's ﷺ house who was thus privileged to play host to the Prophet ﷺ. His house had an upper storey, so he vacated the ground floor for the Prophet ﷺ and he went up to the first storey. Later, he thought that it was disrespectful for him to reside on an upper floor while the Prophet ﷺ was on the lower, He passed the night in a corner and in the morning he disclosed to the Prophet ﷺ what troubled him. He said, "It is easy for me and my visitors to have access to a lower floor. So, let it continue as it is." But one night they broke a water container on the first floor and they feared that water might pour down on the ground floor, so they absorbed the water in their blanket. They spent a sleepless night because of severe cold. When the Prophet ﷺ learnt of that he shifted himself to the upper storey. He resided with them till a proper accomodation was built for his family.[1]

## Merits

Sayyidina Abu Ayyub ﷺ was a prominent Companion and a very earlier Believer. He was the one who invited the Prophet ﷺ to Madinah and looked after him as best as he could when he came. As long as the Prophet ﷺ was his guest, the food that was cooked was all sent to the Prophet ﷺ and whatever remained after he had eaten was shared by Abu Ayyub ﷺ and his wife, the husband trying to eat from where the Prophet ﷺ had eaten and where there were signs of his fingers.[2] Abu Ayyub Ansari ﷺ participated in all battles. In 52 AH, he joined the forces going to Qastantuniyah (Constantinopole) but fell ill during the journey. The commander of the forces, Yazeed ibn Mu'awiyah, visited him and asked him if he had any wish. He said, "If I die, take my body as far as you can carry into enemy territory and bury me there." So, when he died, he was taken upto the wall of the fort of Qastantuniyah and buried

❶ Siyar A'lam an-Nabula v2 p405. Isabah v2 pp89-90, Seerat Ibn Hisham v2 p140

❷. Saheeh Muslim Jami' Tirmizi Seerat Ibn Hisham.

there[1].

He loved the Prophet ﷺ very much and was very careful to obey him. It is stated in a Hadith transmitted by Saheeh Muslim that oce when the Utensils were returned from the Prophet ﷺ they found that he had not eaten the food. Sayyidina Abu Ayyub Ansari was worried and he rushed to the Prophet ﷺ t ask why he had not eaten anything. The Prophet ﷺ said, "There is garlic in it." He asked if garlic was forbidden. The Prophet ﷺ said, "No, But I do not like it because of its smell." Sayyidina Abu Ayub said, "What you do not like, I also do not like,"[2] and he gave up garlic for the rest of his life.

Here is another example of his adherence to sunnah. Sayyidina Saalim said that his father Sayyidina Abdullah ibn Umar ﷺ had invited Sayyidina Abu Ayyub Ansari ﷺ to the *walimah* (wedding feast) of his marriage. "When he came, he observed curtains on the walls of my house. He found that very repulsive and asked reproachfully, "Do you clothe walls?" My father was humiliated by that and pleaded that women had had their say. But Sayyidina Abu Ayyub Ansari ﷺ said, "من خشيت ان تغلبه النساء فلم اخش ان يغلبنک لاادخل لكم بيتا ولا آكل لكم طعاما." "I could see everyone else being dictated by women but not you. I will not enter your house and not eat your food." He went away without having the meal."[3]

The Companions honoured and respected him even after the Prophet's death. Sayyidina Abdullah ibn Abbas ﷺ resided in Busrah. When Sayyidina Abu Ayyub Ansari ﷺ visited him, he placed his whole house with everything in it at his disposal and gave him many gifts Sayyidina Ali ﷺ did the same thing with him.4

His Ahadith were transmitted by Sayyidina Bara ibn Azib ﷺ, Zayd ibn Khalid ﷺ, Miqdam ibn Ma'dikarib ﷺ, Abdullah ibn Abbas ﷺ, Jabir ibn Samurah ﷺ and Anas ibn Maalik ﷺ, and a large number of tabi'een.

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❶. Siyar A'lam an-Nabula. Isabah v2 p90
❷. Saheeh Muslim (Chapter اباحة اكل الثوم)
❸. Saheeh Bukhari, Siyar A'lam an-Nabula.
❹. Siyar A'lam an-Nabula.

## Death

As we have stated earlier, he died in 52 AH during the Battle of Qastantuniyah and was buried there[1]

## Sayyidina Ammar Ibn Yaasir ﷺ

The father of Sayyidina Ammar ﷺ, Yasir belonged to Yaman but had settled in Makkah. Here he concluded an allience with Abu Huzayfah of Banu Makhzoom (to help one another). The latter married him to his slave girl Sumayyah. Ammar was born to them. The three of them embraced Islam at a very early period. They remainded steadfast in spite of persistent ill-treatment by the idolaters[2]. Every kind of torture was inflicted on them and they were put to severe test. The Prophet ﷺ told them, "صبرا يا آل ياسر موعدكم الجنة" "Patience, O family of Yasir! Your appointed place is Paradise.

Abu Jahl hit Sumayyah with a spear and, weak and old that she was, she suffered martyrdom. That was the first martyrdom in Islam[3]. Yasir ﷺ too could not bear the torture and died in Makkah[4]. Only Ammar survived in the family. That is why the Prophet ﷺ sent him and Sayyidina Bilal to Madinah before he himself set on the *hijrah*[5].

## Merits

As we have said Ammar ﷺ and his parents were early Believers. Sayyidina Abdullah ibn Mas'ood ﷺ has counted Sayyidina Ammar ﷺ and his father Sayyidina Yasir ﷺ among the first seven Believers[6]. Allah has said to them رضى الله عنهم ورضوعنه (He is pleased with them and they with Him.)

Sayyidina Ammar participated in the Battle of Badr and every battle thereafter[7]. He was a Companion of a high calibre. The Prophet had said about him: "ماخير عمار بين امرين الاختار ارشدهما"

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❶. Siyar A'lam an-Nabula v2 p410
❷. Siyar A'lam an-Nabula v2 p347. Isabah
❸. Isabah (on authority of Musannaf Abu Bakr Abi Shaybah)
❹. Isabah, Fath al-Bari
❺. Saheeh Bukhari
❻. Isabah v4 p274 on authority of Ibn Majah.

"Ammar will never pick out between two choices but the one that is True."[1] That is, Allah had protected him from the devil and his promptings. Sayyidina Abu Darda ﷺ said that Allah had let it be known though the Prophet that Ammar was protected from the devil,[2] which means that Sayyidina Abu Darda ﷺ knew of a Hadith in which the Prophet ﷺ said that Ammar ﷺ was protected from the devil and his promptings.

The Prophet ﷺ loved him dearly and was happy to see him. Once when Ammar visited the Prophet ﷺ and asked for permission to enter, he said: ائذنوالهٔ مرحباً بالطیب المطیب "Let him come Welcome to him and who is pure and chaste in every way!"[3]

Imam Tirmizi has transmitted a Hadith narrated by Sayyidina Huzayfah ﷺ. The Prophet had instructed that after his death they must adopt the character and manners of Ammar ﷺ calling that an 'example.' He said: We were sitting with the Prophet ﷺ, he said,

"كنا جلوساً عند النبی صلی الله علیه وسلم فقال انی لا ادری ماقدر بقاء فیکم فاقتدوا بالذین من بعدی واشار الیٰ ابی بکر وعمر واهتدوا بهدی عمار وما حدثکم ابن مسعود فصدقوه."

"I do not know how many days I will live among you. So, after me, follow these two, Abu Bakr ﷺ and Umar ﷺ, and adopt Ammar's ﷺ character, and abide by what Abdullah ibn Mas'ood ﷺ says."[4]

There is a testimony of Ammar's character in this saying of the Prophet ﷺ واهتدوا بهدی عمار. He had called Sayyidina Ammar a believer of a high calibre: ان عماراً ملئی ایمانا لی مشاشه "Ammar is full of faith to the ends of his bones and joints."[5] That is, faith runs in his veins and every joint — he was a Believer of the highest rank.

In a battle, he participated with the Prophet ﷺ, he lost an ear. Sayyidina Ammar ibn Yasir ﷺ was very happy at that. He said, "The one that was cut off was better than the one that is safe because that is lost in the path of Allah."

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❶. Jami' Tirmizi (On virtues)
❷. Saheeh Bukhari (On Virtues)
❸. Jami' tirmizi (On Virtues)
❹. Jami' tirmizi (Virtues)
❺. Jami' tirmizi (Virtues)

Sayyidina Ali has reported the Prophet ﷺ saying about Ammar: دم عمار ولحمة حرام على النار انتطعمة "It is forbidden to the fire of Hell to devour Ammar's blood and flesh."[1]

## Martyrdom

Sayyidina Umar ﷺ hád appointed him as governor of Kufa. He remained there long. Then he joined Sayyidina Ali ﷺ in the Battle of Siffin and was martyred in 87 AH at the age of 93.[2]

## Sayyidina Suhayb Roomi ﷺ

He was an Arab originally. The Romans had Kidnapped him in his childhood and took him to Rome as a slave. He grew up there and is, therefore, know as Roomi. Either he fled from there when he grew up and came to Makkah and contracted co-operation with Abdullah ibn Jud'an, or someone bought him in Rome and re-sold him at Makkah where Abdullah set him free.[3]

He had contract with the Prophet ﷺ even before his Prophethood.[4] And, he was among those who overtook others in embracing Islam. He met the Prophet ﷺ with Sayyidina Ammar ibn Yasir at Dar Arqam and became a Muslim. He migrated to Madinah hard on the heels of the *hijrah* of the Prophet ﷺ. Hehad just set out of Makkah when the idolaters learnt of his intentions and they stopped him on the way. Sayyidina Suhayb said, "Do you know I am the best archer. As long as I have an arrow in my quiver, you cannot come to me. And I also have my sword to sever your heads from your bodies." They said, "We are not much concerned on your going but you are taking with you preperty that belongs to Makkah. When you had come to Makkah, you were very poor and are now very rich." He asked them whether they would not obstruct him if he gave away to them his possessions, they would not obstruct him if he gave away to them his possessions. they said, "Yes. We will then let you go." So, he disclosed to them where he had left his property and where he had dug gold, and they let him go to Madinah.

❶. Fath al-Bari v7 p91. Isabah
❷. Ibid
❸. Isabah v3 p254. Siyar A'lam an -Nabula v2 p18. Khulasah at-Tadheeb p175
❹. Majma' az-Zawa'id.

The Prophet ﷺ was at Quba till the time Sayyidina Suhayb رضي الله عنه reached there, but before his arrival a verse of Qur'an was revealed about him.

"ومن الناس من يشرى نفسهُ ابتغاء الله والله رؤف بالعباد." (البقرة ٢:٢٠٧)

{And of mankind is he who would sell himself, seeking the pleasure of Allah, and Allah is ever Gracious to His servants.}
(al-Baqarah, 2:207)

The Prophet ﷺ said on seeing him: ربح البيع، ربح البيع، ربح البيع "Profitable was your deal!" He said that thrice.[1]

## Merits

Sayyidina Suhayb رضي الله عنه was one who believed in Islam at very beginning. He had no relative or supporter in Makkah and this made it easy for the idolaters to maltreat him and perpetrate every kind of cruelty on him. Apart from the verse we have read above, his condition is also referred to in this verse:

وَالَّذِيْنَ هَاجَرُوْا فِي اللهِ مِنْ بَعْدِ مَاظُلِمُوا النُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَّلَاَجْرُ الْاٰخِرَةِ اَكْبَرُ لَوْ كَانُوْا يَعْلَمُوْنَ O الَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ

(النحل ١٦:٤١-٤٢)

{And those who emigrated in Allah's cause after they were wronged — We shall certainly give them a goodly lodging in this world, and the reward of the Hereafter is greater, if they but knew! (They are) those who persevere, and put their trust in their Lord.}[2]
(an-Nahl, 16:41-12)

The Prophet ﷺ said, "Of the people of Rome, Suhayb will be the first to go to Paradise."[3]

He made *hijrah* immediately after the Prophet's *hijrah* to Madinah. He participated in every battle even those in which the Prophet ﷺ did not join for some reason, and he was also included whenever the Prophet ﷺ took a commitment or allegiance from his Companions. He was brave and was always in the forefront against the enemy and he never retreated.[4]

Once, the Prophet ﷺ thought that Sayyidina Abu Bakr رضي الله عنه had

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❶. Isabah, v3 p295. Siyar A'lam an-Nabula. Tafseer Ma'rif ul-Qur'an. Tafseer Uthmani.
❷. Isabah v2 p255
❸. Majma' az-Zawa'id (virtues of Suhayb)
❹. Ibid.

hurt Sayyidina Suhayb in some way, so he asked him,

"لعلک آذيته فقال لا والله"

"Have you hurt Suhayb?" He said, "By Allah no!"

He said,

فقال لو آذيته لا ذيت الله ورسوله

"If you had then it was like hurting Allah and His Messenger." [1]

The Prophet ﷺ said about him:

"من کان يومن بالله واليوم الاخر فليحب صهيباً حب الوالدة لولدها."

"The Believers should love Suhayb in the same way as a mother loves her child."[2]

The Companions regarded him highly. When Sayyidina Umar ؓ was wounded, he appointed Sayyidina Suhayb ؓ as Imam at *Masjid Nabawi* till the next *Khalifah* was selected, and willed that he should lead his funeral salah[3], which he did.

## Death

He was very old when he died in 38 AH or 39 AH.[4]

رضی الله عنه وارضاه

## Sayyidina Abu Zarr Ghifari ؓ

His name was Jundub ibn Janadah but he was known by his kunyah. His tribe Ghifar lived on the route to Shaam from Makkah. Even before he embraced Islam, he was peaceful, he believed in monotheism and worshipped Allah alone. Sayyidina Abdullah ibn Samit ؓ reported that he said that he had begun to offer salah three years before he met the Prophet ﷺ. In answer to Abdullah ibn Samit's ؓ questions he said that he offered salah for Allah's sake, in whichever direction his Lord turned his face, in the first part of the night and when it was the last part of the night he went down into prostration before Allah till the sun rose.[5]

❶. Saheeh Muslim (Virtues of Bilal Salman, Suhayb). Majma az-Zawa'id (Reference: Tabarani)

❷. Siyar A'lam an-Nabula.

❸. Isabah v3 p255 al-Bidayah wa an-Nihayah v7 p145, Siyar A'lam an-Nabula v2 p18.

❹. Isabah v3 p255.

❺. Saheeh Bukhari (Islam of Abu Zarr), Saheeh Muslim (Virtues)

An account of how he came to believe is given in Bukhari and Muslim. When he learnt of the Prophet ﷺ coming he sent his brother, Unays رضي الله عنه, to make enquiries. He returned to report that he preached noble manners and recited verse that was not poetry. But, Abu Zarr رضي الله عنه was not convinced with the report, so he took a minimum of baggage and set out for Makkah. There, he waited in the *Haram* looking ut for the Prophet ﷺ whom he had not seen before and also he did not ask anyone about him. It was soon night. Sayyidina Ali رضي الله عنه, seeing a traveller, took him home. The two of them did not exchange any conversation except about lodging and food. He spent the night at Sayyidina Ali's رضي الله عنه house and in the morning returned to the *Haram* and at nightfall, Sayyidina Ali رضي الله عنه again took him home. Again, they talked only what was very essential and in the morning he went away to the *Haram*. On the third evening, while going home, Sayyidina Ali رضي الله عنه did ask him the purpose of his visit to Makkah. He said, "If you promise that you will speak the truth then I will disclose to you why I am here." Sayyidina Ali رضي الله عنه gave him his word that he will speak only what is true and he enquired about the Prophet ﷺ. Sayyidina Ali رضي الله عنه convinced him that he was truly Allah's Messenger and assured him that he would take him to him in the morning. He also said, "If I see any danger on the way, I will stop on the excuse of passing uring (and you move ahead)." They went to the Prophet ﷺ in the morning. Abu Zarr did not waste any time and became a Muslim forthwith. The Prophet ﷺ advised him, "Go home now and preach religion to your people. When you hear that we have an upperhand, come to us." But, he said that he would first announce before the idolaters that he had embraced Islam. He went to the *Haram* and proclaimed اشهد ان لا اله الا الله واشهد ان محمدا رسول الله (I bear witness that there is no God but Allah and that Muhammad is Allah's Messenger) Everyone of the idolaters descended on him and beat him severely, blood pouring out all over him. Sayyidina Abbas رضي الله عنه intervened and saved him. The next day, Sayyidina Abu Zarr رضي الله عنه repeated the Kalimah loudly and suffered the same fate.[1] In a Hadith in Tabarani, the Prophet ﷺ is reported to have repeatedly forbidden him to do that, for, he might be slain. But, everytime he

❶. Saheeh Muslim (Virtues of Abu Zarr). Majma'az Zawahid (Refec: Tabarani)

said انه لا بدمنه وان قتلت "It is unavoidable for me even if I am slain." A Hadith in Saheeh Muslim discloses that when he went home, his mother and brother also became Believers.[1] Only three or four people had believed till then.[2]

Finally, he took leave of the Prophet ﷺ and, at home, preached to his people. Very soon people of Banu Ghifar and the neighbouring tribe Aslam professed faith. The Prophet ﷺ praised both these tribes, saying غفار غفر الله لها واسلم سالمها الله "May Allah forgive the Banu Ghifar and keep the Banu Aslam safe." Or he said, "They are friends and helpers of Allah and they have no helper other than Allah and His Messenger." There are many other Traditions on praise of these two tribes.[3]

Sayyidina Abu Zarr رضي الله عنه could not go to Madinah immediately when the Prophet ﷺ migrated there. He went there after the Battle of Uhud and stayed with him constantly thereafter.[4]

## Merits

He is among the first Companions رضي الله عنهم and the frontrank ones. Though he was not a participant in the Battle of Badr yet Sayyidina Umar placed him in the same bracket as a Badri. He thought that his knowledg and excellence was of the same degree as of Sayyidina Abdullah ibn Mas'ood. Sayyidina Ali also regarded him as a treasury of knowledge.[5] In the Battle of Tabook, he was left behind because his camel was ill or too weak. So, he alighted from it and, placing the pack on his back, walked to the rest of the army. The Prophet ﷺ saw him and exclaimed "يرحم الله ابا ذر" "May Allah have mercy on Abu Zarr!" He then said, "He spends his life all alone. Death will single him out and on the Day of Resurrection, he will stand up all alone!"[6]

Once, the Prophet ﷺ said:

"ما اظللت الخضراء ولا اقلت الغبراء من ذى لهجة اصدق ولا اوفى من

❶. Saheeh Muslim (Virtues of Abu Zarr). Majma'az Zawahid (Refec: Tabarani)
❷. Siyar A'lam an-Nabula, Isabah v7 p62. Majma Zawaid
❸. Saheeh Muslim (Chapter: Virtues of Ghiffar and Aslam). Jami Tirmizi (Ghiffar and Aslam)
❹. Isabah v7 p62
❺. Isabah v7 p26
❻. ibid.

ابی ذر شبه عیسیٰ بن مریم."

"Neither has the sky shaded one more truthful and honest than Abu Zarr nor has the earth had anyone walk over it like him. (In these matters) he is like Isa ibn Maryam."[1]

He also said:

ابو ذر یمشی فی الارض بذهد عیسیٰ بن مریم

"Abu Zarr walks on earth with the piety of Isa ibn Maryam."[2]

Sayyidina Abu Zarr ﷺ did not change his life a little bit even after the Prophet's death. The Prophet ﷺ had said:

"اقربکم من مجلسا یوم القیامة من خرج من الدنیا کهیئة یوم ترکتها فیها."

"Nearest to me on the Day of Resurrection will be he who departs from the world in the same condition as I had left him."[3]

The Prophet ﷺ regarded him as one of his very close Companions ﷺ. He said once that Allah had granted him fourteen exclusive and excellent friends. He then named them and Abu Zarr ﷺ was one of them.[4]

## Death

In the times of Sayyidina Uthman, he chose to stay at Rabzah because of his ascetic style of living. Perhaps he had no one with him besides his wife. The appointed time struck suddenly. A group of Muslims which included Abdullah ibn Mas'ood ﷺ passed by there. They saw to his final rites and burial. Sayyidina Abdullah ibn Mas'ood ﷺ led the funeral salah.[5] رضی الله عنه وارضاه

## Sayyidina Mu'az Ibn Jabal ﷺ

He was an extremely handsome, man twenty years old, when he came from Madinah and offered allegiance to the Prophet ﷺ at the Second of Third Pledge of Aqabah. He was encouraged to that by Sayyidina Mus'ab ibn Umayr ﷺ whom the Prophet ﷺ had sent to Madinah before his own *hijrah* that he may preach to the Madinans

❶. Jami' Tirmizi
❷. Jami' Tirmizi, Majma' Zawa'id (Refec. Tabarani and Musnad Ahmad)
❸. Majma Zawa'id (Refec: Tabarani) Isabah v7 p26.
❹. Jami' Tirmizi (Virtues of People of the House of the Prophet)
❺. Isabah v7 p26. Siyar A'lam an Nabula v2 p57.

and tech them the Qur'an and Sunnah.

After the Prophet's *hijrah*, Muaz kept his constant company. He was twenty-one years old when he began his participation in Battles with the Battle of Badr. At 23, when the Yamanis requested for one, the Prophet ﷺ sent Sayyidina Mu'az ibn Jabal as governor of Yaman and teacher of its people.[1]

## Merits

He was privileged to become a Believer at the Young age. He learnt the Qur'an and religious issues directly from the Prophet ﷺ who had certified him, at the young age, to be a scholar of Qur'an and sunnah and jurisprudence and also appointed him one of the teachers of the Qur'an. Saheeh Bukhar and other Books transmit the Prophet's ﷺ saying:

"استقرؤ القرآن من اربعة من ابن مسعود وسالم مولىٰ ابی حذیفه وابی ومعاذ بن جبل."

"Learn the Qur'an from these four people, Ibn Mas'ood, Salim free slave of Abu Huzayfah, Ubayy and Mu'az ibn Jabal."2

He also said:

"اعلم امتی بالحرام والحلال معاذ بن جبل."

"The most learned of my *ummah* about the lawful and the unlawful is Mu'az ibn Jabal."[3]

Sayyidina Mu'az ؓ had memorised the whole Qur'an in the life-time of the Prophet ﷺ. The Prophet ﷺ deputed him at Makkah for a short time after its liberation to teach the people the Qur'an. The Prophet ﷺ was very happy with him and he said once. "نعم الرجل معاذ بن جبل." "The best of men iz Mu'az ibn Jabal."[4] The Prophet ﷺ loved him much and sometimes gave vent to his feelings, as when he held his hand and said, "یا معاذ والله انی لاحبک" "O Mu'az, by Allah, I do love you!" He then taught him this supplication: "اللهم اعنی علی ذکرک وشکر وحسن عبادتک" "O Allah! Help me to remember You, to thank You and to worship You in the best

❶. Siyar A'lam an-Nabula v1 pp 444-450
❷. Saheeh Bukhari (Virtues)
❸. Jami' Tirmizi (Virtues of Mu'az ibn Jabal) Isabah v6 p107
❹. Jami' Tirmizi al-Bidayah wa an-Nihayah v4 p368

way)[1].

In 10 AH the Prophet ﷺ sent Sayyidina Mu'az رضي الله عنه as governor of Yaman. He saw him off in a very grand way. He made him ride a horse and himself walked along though Mu'az repeatedly requested him to let him dismount. While walking along, he gave him many instructions on preaching and on the Islamic government, details of which are found in Ahadith in Saheeh Bukhari, Saheeh Muslim etc.[2] He also asked him, "Mu'az if you have to pass judgemeng, how will you do that?" He said, "I will decide according to the Book of Allah. But, if I do not get an answer from it, I will look for it in your sunnah, otherwise I will ponder over it before I decide." The Prophet ﷺ was pleased with his answer and remarked: الحمد لله الذى وفق رسول الله "All praise belongs to Allah[3] Who led my messenger to that which is good and to the right path. The Prophet ﷺ had perhaps also told him that it was their last meeting which statement brought tears to eyes of both of them. He prayed for him: حفظک الله من بين يديک ومن خلفک ودرأ عنک شر الانس والجن (May Allah protect you from all sides and from the mischief of men and jinn).[4]

The Prophet ﷺ had given him glad tidings that on the Da of Resurrection he woul dbe Imam of a group of ulama (Scholars).

He is counted among one of those Companions who were teachers of the Qur'an and authorities for edict during the Prophet's ﷺ life-time. Once Sayyidina Umar رضي الله عنه announced from the pulpit.

"من كان يريد ان يسأل عن الفقه فليات معاذ بن جبل"

"He who seeks an awareness of religious rulings should go to Mu'az ibn Jabal."[5]

Sayyidina Mu'az ibn Jabal رضي الله عنه returned from Yaman as its governor during the Khalifah of Sayyidina Abu Bakr رضي الله عنه and went to Shaam to take part in *jihad*. At that time, Sayyidina Umar رضي الله عنه had suggested to Sayyidina Abu Bakr رضي الله عنه,"The people of Madinah are

❶. Sunan Abu Dawood (Chapter: Istighfaar)

❷. Saheeh Muslim (Chapter ). Siyar A'lam an-Nabula v1 p448. Tazkirat ul-Huffaz v1 p20.

❸. Jami Tirmizi (Chapter on judgement). Tabaqat Ibn Sa'd v2 p347. Siyar A'lam an-Nabula v1 p448

❹. Siyar A'lam an-Nabula v1 p448

❺. Tabaqat ibn Sa'd v2 p347

in need of Mu'az's ﷺ knowledge. If he goes away there will be a lacuna. You should persuade him not to go to Shaam." Sayyidina Abu Bakr ﷺ said, "A slave of Allah goes to the Battlefield (of *jihad*) with a longing for martyrdom. I cannot stop him." There, he succumbed to plague and died of it a martyr in 18 or 18 AH.[1]

At the time of martyrdom, he was between 33 and 35 years old.[2]

## Sayyidina Uaydah Ibn Samit ﷺ

He belonged to the tribe of Khazraj of Madinah. He had professed faith at the First Pledge of Aqabah in the ttwelfth year of Prophethood. The Prophet ﷺ had preached Islam a year earlier to the people of Madinah who had come to perform Hajj and whom he had met at Jamarah Aqabah. Six of them had embraced Islam. Next year, some more Madinans gathered at the same place during Hajj and embraced Islam at the Prophet's ﷺ hands.(There are detailed accounts of this *bay'ah* in Saheeh Bukhari)[3] The Prophet ﷺ appointed some of them as responsible for propagation of religion to different tribes. They were called *naqeeb* (head, chief — plural: *nuqaba*). Among them was Sayyidina Ubaydah ibn Samit who was responsible for the Banu Awf.[4] It is also borne out in the Hadith of Saheeh Bukhari to which we have alluded.

## Merits

Sayyidina Ubaydah ﷺ was among the earliest Madinan Believers, one who had participated in the First Pledge of Aqabah and a warrior in every battle from badr onwards. He was a higher rank among the Companions ﷺ of Badr. He was also one of those Companions ﷺ who had memorised the Qur'an during the Prophet's lifetime.[5] Sayyidina Yazeed ibn Abu Sufyan ﷺ had requested Sayyidina Umar ﷺ in a letter from Shaam that some teachers should be sent to that country to teach Qur'an and religion

❶. Tabaqat Ibn Sa'd. Siyar A'lam an Nabula v1 p452
❷. Fath ul-Bari, v7 p126
❸. Saheeh Bukhari (Kitab al-Eiman) p7
❹. Sharah Tarajim al-Bukhari by Shah Waliullah and Shgaykh Muhammad Zakariya Kandhalvi.
❺. Siyar A'lam an-Nabula v3 p655, Isabah v4 p28.

to its people. So, he sent Sayyidina Mu'az ﷺ, Ubadah ﷺ and Abu Darda ﷺ. Sayyidina Ubadah ﷺ stayed at Palestine and taught its people the Qur'an and sunnah.[1] He did not hesitate to discharge his duties of commanding that which is virtuous and forbiding what is wrong, even if the other person belonged to the ruling class.

He criticised many actions of Sayyidina Mu'awiyah ﷺ when he was at Shaam and Mu'awiyah was its governor, some of which the latter agreed with. Once a *Khateeb* (one who delivers a sermon) began to praise Mu'awiyah ﷺ in the sermon in his presence. Sayyidina Ubadah ﷺ picked up soil from the earth and threw it at the Khateeb's mouth[2] and when Sayyidina Mu'awiyah ﷺ tried to call him to task for that, he said, "This is what the Prophet ﷺ has instructed us to do. Anyone who praises another in his presence should be treated in this way."[2] When the Jews of Madinah found the Muslims in anxiety after reverses at the Uhud, they declared war in different ways against the Muslims. The Banu Qaynuqa' were the first to annul their treaty. The chief of the hypocrites, Abdullah ibn Ubayy had an ancient understanding with them and he took their side, but Sayyidina Ubadah ibn Samit ﷺ who also had an ancient understanding with them, did not care for that and declared that he had nothing to do with them. At this time the verse 51 of surah al-Ma'idah was revealed:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُوْدَ وَالنَّصٰرٰى اَوْلِيَآءَ (المائده ٥:٥١)

{O you who believe! Take not the Jews and the Nasarah as friends.}[3]

## Death

He died in the era of Sayyidina Mu'awiyah ﷺ in 34 AH at the age of 72 in Shaam.

## Sayyidina Khabbab Ibn Al-Arat ﷺ

Sayyidina Khabbab ﷺ belonged to the Banu Tameem. Someone had kidnapped him when he was a child and sold him in

❶. Isabah v4 p28
❷. Siyar A'lam an-Nabula v3 p10
❸. Isabah v4 p28. Tafseer Bayan ul-Qur'an (Surah al-Ma'idah, verse 51)

Makkah where Umm Anmar[1] (انمار) bought and enslaved him. He was one of those who answered the Prophet's call positively in the very incipient stage of Islam. He was then subjected to all types of torture[2]. he was an ironsmith in pre-Islamic days and carried on in that profession after embracing Islam. During the course of his professional services, some money was due to him from Aas ibn Wa'il which he went to claim from him but Aas said that he would pay only when he repudiated Muhammad's ﷺ prophethood. Khabbab ؓ said, "I cannot reject him even if you die and receive." Aas asked if it was possible to come back to life after death. In, answer, Sayyidina Khabbab ؓ said, "Of course!" Aas said, "I will then have much wealth and many children and I will pay you your debt at that time." The verse of surah Maryam were revealed on this occassion: افرأيت الذى كفر باياتنا ...... ونرثه ما يقول وياتينا فردًا — that is, verses 77 to 80.[3]

{Have you considered him who disbelieve on Our revelations and says, "I shall certainly he given wealth and children?" Has he looked into the unseen or has he taken a pledge from the Compassionate? Certainly not! We shall write down what he says, and we shall lengthen for him of the chastisement a length. And we shall inherit from him that which he says, and he shall come to us alone (Without his wealth and children)}

## Merits

He was an early Muslim who gave many sacrifices for Islam. Because he was a slave, he had no one to offer him protection and everyone considered it rightful to molest him. The idolaters once made him lie down on the burning flames of a fire till the flames were extinguished by the fat on his back. Long time thereafter, Sayyidina Umar ؓ saw his back and remarked, "I have not seen such a back all my life." There were white spots like leprosy because of the burning. Tired of the persecution he complained to the Prophet ﷺ one day and requested him to pray for him. He said, "Do not hurry. Earlier people endured greater hardsip" (and he

❶. Pronounced Ammaar
❷. Isabah v4 p28. Majma' az-Zawa'id v9 p320
❸. Saheeh Bukhari (Chapter al-Yaeen wal al-Hidaad and Tafseer Maryam). Jami' Tirmizi (Tafseer Maryam)

mentioned some of them). "Surely this religion will emerge supreme!"[1]

Sayyidina Ali ﷺ said about him:

"رحم الله خبابا لقد اسلم راغباً وهاجر طائعا وعاش مجاهداً وابتلى فى جسمه احولاً ولن يضيع الله اجر من احسن عملاً."

"May Allah have mercy on Khabbab. He believed in Islam willingly and, of his own accord performed the *hijrah*, lived the life of a warrior and endured all kinds of torture. Surely Allah does not withhold the reward of those who do righteous deeds'[2]

He participated in the Battle of Badr and all other battles afer that.[3]

He died in 37 AH in Kufah.[4]

## Sayyidina Sa'd ibn Mu'az ﷺ

Sayyidina Sa'id ibn Mu'az ﷺ belonged to a branch of the tribe Aws, Banu Abdullah Ashhal. He had become a Believer before the Prophet came to Madinah at the hands of Mus'ab ibn Umayr ﷺ. The Prophet ﷺ had sent him ahead of him to teach Islam to the people of Madinah.

Sayyidina Sa'd ﷺ addressed the people ofhis clan Abdul Ashhad, saying, "O Fellow-tribesmen! what do you think of me?" They said, "You are our chief and have a high standing among us." So, Sa'd said, "It is unlawful for me to talk to you unless all of you, men and women, believe in Allah and His Messenger ﷺ." All the men and women agreed with him and became Muslims. Not one of them was deprived of faith.[5] He was also the chief of the tribe of the Abdul Ashhal. The Aws was the Madinan tribe of the Ansars and very few people were peers of Sa'd ﷺ. he was respected in the pre-Islamic period and again during Islam. The Prophet ﷺ had himself called him the chief of the people of Madinah.[6] He was continuously engaged in preaching Islam and working for it. He fought every battle, begining with the one at Badr. In the Battle of

❶. Saheeh Bukhari v1 p510 (sign of Prophethood)
❷. Majma az-Zawa'id v9 p299
❸. Isabah v2 p101. Majma' az-Zawa'id v9 p299 ❹. ibid'
❺. Isabah v3 p88, Siyar A'lam an-Nabula v1 p280
❻. Saheeh Bukhari (Khurooj an Nabi ﷺ ila Banu Qurayza) Saheeh Muslim.

Trenches, he was wounded by an arrow shot by an idolater. Blood did not stop flowing though the would was branded with hot iron which was a method of treatment in those days Sa'd prayed, "O Allah! You know that nothing is dearer to me than waging *jihad* in Your path agaist those who reject Your Prophet and drove him out of his house (at Makkah) O Allah, if the war against the Quraysh is yet not over then let me live a little longer and fight against them that I may wage *jihad*. But if the war is over, then let the would be the cause of my martyrdom."[1] Some versions also have these words: "O Allah! Punish the Banu Qurayzah for their treachery before I die and cool my eyes thereby."[2] The Banu Qurayzah were a Jew tribe near Madinah. They had covenanted with the Prophet ﷺ that they would neither fight against the Muslims nor support their enemies. but, like other Jewish tribes, they too betrayed their promise and incited the idolaters of Makkah and other Arab tribes to fight the Muslims. These conspiracies led to the Battle of Trenches, Immediately the Prophet ﷺ returned to madinah after this battle, he received Allah's command that he must advance to attack the Banu Qurayzah. So, he took a party of his Companions and after the seige had been laid for a month, they asked the Prophet ﷺ to decide their case but he got their permission to appoint Sa'd ibn Mu'az رضي الله عنه as arbitrator. He ruled that their fighting men should be killed and others should be enslaved. They remainded him of their mutual pact but he did not change his judgement. The Prophet ﷺ confirmed his decision.3 Thus, the prayer of Sayyidina Sa'd رضي الله عنه after his injury was accepted. Immediately after the judgement was implemented, his would opened and became cause of his martyrdom.

## Merits

Sayyidina Sa'd ibn Mu'az رضي الله عنه was a handsome man, tall-statured equally dignified and honoured in religious and worldly cricles. When he became Muslim, Islam received great strength in Madinah. When he was wounded in the Battle of Trenches, the

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❶. Saheeh Bukhari, Saheeh Muslim
❷. Isabah v3 p87
❸. Saheeh Bukhari, Saheeh Muslim

Prophet ﷺ had a tent pitched for him in the courtyard of Masjid Nabawi where he could be nursed within sight of the Prophet ﷺ when the Prophet ﷺ had appointed him as arbitrator in the affair of Banu Qurayzah, he came riding a beast and the Prophet ﷺ siad, قوموا الى سيدكم"Stand up for your chief." His judgement was likened by the Prophet ﷺ to the judgement of Allah, and he got it excuted. When he was about to die, the Prophet ﷺ prayed for him:

اللهم ان سعدا قد جاهد فی سبیلک وصدق رسولک وقضی للذی علیه فتقبل روحه بخیر ماتقبلت به روحاً

"O Allah, Sa'd has waged *jihad* in Your path, bore testimony for Your Messenger and discharged his religious duties, let his soul be received in the best manner."

Sayyidina Sa'd opened his eyes on hearing that and said, "Assalaam u alaykum, O messenger of Allah! I bear witness to your Messengership." When he died, the Prophet ﷺ said:

جزاک الله خیراً فقد انجزت ما وعدته ولینجزنک الله ماوعدک

(May Allah reward you in the best way. You fulfilled all the promises you made to Allah. Surely, Allah will fulfil all His promises)

Then he said, "Sa'd was Allah's pious slave on whose happy arival the Throne of Allah rejoices. The gates of the heaven are opened. Seventy thousand angels descended from the sky to participate in his funeral, none of them had ever came down on earth before." The Companions were grieved on his death to such an extent as they never were at any other time even Sayyidina Abu Bakr and Sayyidina Umar wept and the Prophet ﷺ had clasped his beard to control himself in sorrow.[1]

Meanwhile, the chief of *Dumat ul-Jandal* had sent a silken robe to the Prophet ﷺ. The Companions touched it again and again in wonder. He said to them, "Do you find it very good. The mantle of Sa'd ibn Mu'az in paradise is much better and softer than this."[2]

Sayyidina Sa'd's mother Sayyidah Kayshah was also a Sahabiyah. She was much grieved at his death. She composed a

❶. Siyar A'lam an-Nabula. Saheeh Muslim. Sunan Nasai
❷. Saheeh Muslim

painful elegy and the Prophet ﷺ comforted her.

## Death

He had a few days after being wounded in the Battle of Trenches in 5 AH. He was 37 years old then.

## Sayyidina Abdullah Ibn Salaam رضي الله عنه

He was from the famous tribe of Madinah, Qaynuqa'. His line of descent joined Sayyidina Yusuf عليه السلام. He was a great Jewish scholar and his name before he became a Muslim was al-Husayn which the Prophet ﷺ changed to Abdullah.

He said that when he saw the Prophet ﷺ on his arival at Madinah he knew that the face could not be the face of a liar. The first thing he heard from the Prophet ﷺ was:

افشوا السلام واطعموا الطعام والناس نما تدخل الجنة بسلام

{Spread the (greeting) Salaam, feed the poor and offer *salah* when people are sleeping, and you will enter Paradise in peace.}

To spread salaam is to greet every Muslim whether you know him or not. Abdullah ibn Salaam then asked the Prophet ﷺ certain quetions and on receiving their answers, he recited the *Kalimah Shahadah* and became a Muslim. The questions and their answers are found in a Hadith in Bukhari.[1] Abdullah said to the Prophet ﷺ that he should not let anyone know of his belief unless he had first asked the Jews how he (Abdullah) stood among them. So, the Prophet ﷺ invited a few Jews and asked them about this man to which they said: خيرنا وابن خيرنا وافضلنا وابن افضلنا واعلمنا وابن اعلمنا "He is the best of us and the most learned and his father too was the best and most learned of his .times." He then asked them, "If he became a Muslim, what would you say about Islam?" They said that such a thing cannot be expected of him. He repeatetd his question many times and got the same reply each time. Sayyidina Abdullah ibn Salaam رضي الله عنه had concealed himself there and when the Jews had confirmed many times that he weas a scholar, he presented himself before them and declared اشهد ان لا اله الا الله واشهد ان محمداً رسول الله and they reversed their opinion of him شرنا وابن شرنا "The worst of us, son

[1]. Saheeh Bukhari (Chapter Abdullah ibn Salam's questsions to the Prophet ﷺ

of the worst of his times." Abdullah ﷺ said, "O Messenger of Allah! This is what I feared."[1]

## Merits

Sayyidina Abdullah ibn Salaam ﷺ was descended from Sayyidina Yusuf, the Prophet ﷺ, and he was a great Jewish schoar who renounced Jewism to become a Muslim. The Prophet ﷺ assured him that such people will get a two-fold reward,2 and he had given him glad tidings of Paradise. Sayyidina Sa'd ibn Abu Waqqas ﷺ said that after the Prophet ﷺ had eaten his meals one day, he said, "One who is assured of entry into Paradise will now come and eat it." Shortly thereafter, Abdullah ibn Salaam ﷺ came and ate what had remained from the meal.3 He is referred to often in the Qur'an without being named. For instance, in surah Ahqaf: verse 10:

وَشَهِدَ شَاهِدٌ مِّنْ بَنِيٓ إِسْرَآئِيلَ عَلَىٰ مِثْلِهِ فَآمَنَ وَاسْتَكْبَرْتُمْ (الاحقاف ٤٦:١٠)

{and a witness from among the children of Isra'il has already testified to its siilarity (with earlier scripture) has believed while you are arrogant}.

and in *ar-Ra'd* verse 43

قُلْ كَفَىٰ بِاللهِ شَهِيداً بَيْنِي وَبَيْنَكُمْ وَمَنْ عِندَهُ عِلْمُ الْكِتَابِ (الرعد ١٣:٤٣)

{Say: Allah suffices as witness between me and you and whosoever has with knowledge of the Book}

The *underlined* words in both verses refer to Abdullah ibn Salaam ﷺ.[3] His belief is declared to be evidence of the truth of Islam and the Prophet ﷺ.

Both Bukhari and Muslim have quoted Sayyidina Sa'd ibn Abu Waqas ﷺ as saying: ما سعمت رسول الله يقول لحى يمشى انه في الجنة الا لعبد الله بن سلام which means that the Prophet ﷺ gave glad tidings to only one person while he was alive that he would go to Paradise, and that person was Abdullah ibn Salaam. Both of them also quote the Prophet's words to Abdullah ﷺ "You will remain firm on Islam till

❶. Jami' Tirmizi (Kitab an-Nikah). Saheeh Bukhari (Ta'leem ur Rajul)
❷. Majma' Zawaid v9 p326
❸. Jami' Tirmizi (Virtues of Abdullah and Tafseer al-Ahqaf). Saheeh Bukhari (Virtues of Abdullah). Saheeh Muslim.

you die."[1]

Sayyidina Mu'az ibn Jabal ﷺ had instructed his close student Yazeed ibn Umayrah, while he was dying, to carry on learning from four Companions one of whom was Abdullah ibn Salaam ﷺ who, he said was like the ten who wee given glad tidings by the Prophet ﷺ.[2]

He died in Madinah in 43 AH.[3] رضى الله عنه وارضاه

## Sayyidina Mus'ab Ibn Umayr ﷺ

It was yet the first year of Prophethood and only a hand-ful people had embraced Islam when Allah guided Mus'ab ibn Umayr to believe. He went to the Prophet ﷺ at Dar Arqam and embraced Islam at his hands. When his family members learnt of that, after some time, they placed restrictions on his movements outside the house and punished him. He continued to suffer till he migrated to Ethiopia in 6 AH with some other Muslims. Later, they were misled to believe that conditions had improved at Makkah, so some of them including Mus'ab ﷺ, returned only to find the conditions as unfavourable as they had been. After some time, the Prophet ﷺ sent Mus'ab ibn Umayr ﷺ and others to Madinah.[4] he was the first person to migrate to Madinah.[5]

## Merits

Sayyidina Mus'ab ibn Umayr ﷺ was the most lovingly brought up young man of Makkah. His father was among the richest men of Makkah, and he loved Mus'ab very much getting him the finest garments. But when he became a Muslim, his parents severed ties of relationship with him and he faced all sort of difficulties, even hunger and thirst. The skin of his body that was raised with over-indulgence peeled and he could not even walk straight because of weakness. That is why the Prophet ﷺ sent him to madinah to serve as a teacher where he was instrumental in getting people to the fold of Islam.[6]

❶. Saheeh Bukhari, Saheeh Muslim
❷. Jami' Tirmizi. Tabaqat ibn Sa'd v2 p352 Tazkirat ul-Huffaz v1 p26
❸. Tazkirat ul-Huffaz v1 p27 ❹. Isabah v2 p101
❺. Saheeh Bukhari Siyar A'lam an Nabula v1 p145
❻. Siyar A'lam an-Nabula v1 p148

The Prophet ﷺ saw him, one day, with only a single piece of cloth wrapped round him and even that was patched up. He remembered his days of luxury and wept for him.[1]

He is counted among scholars, the earliest of Believers and a migrant to madinah. The Prophet ﷺ had sent him ahead of everyone to Madinah to introduce Islam, and teach it, to the Madinans, and he observed the first Friday salah there.[2] He took part in the Battle of badr and, at Uhud, the Prophet ﷺ had entrusted him with the banner. He stood very close to the Prophet ﷺ in this battle and shielded him from enemy onslaught and, in the process, got his martyrdom.[3] He had only a small sheet of cloth round him in which he was shrouded. His head was covered but feet were bare, so the *izkhir* (a kind of hay) was put on them. Sayyidina Khabbab رضي الله عنه said about him, "We, the Muhajirs, migrated with the Prophet ﷺ for the sake of Allah who is looked upon for reward. Some of us got nothing in this world but departed from here while in difficulty and hardship — Mus'ab was among them."[4] He meant that many of them received reward in this world also but some, like Sayyidina Mus'ab رضي الله عنه, were martyred before Muslims, could find better times. They will receive all their reward in the Hereafter.

## Sayyidina Khalid Ibn Waleed رضي الله عنه

The father of Khalid ibn Waleed was Waldd ibn al-Mughirah and his mother was Lubabah bint al-Harith, the real sister of Sayyidah Maymunah رضى الله عنها the Prophet's ﷺ wife. He was a Quraysh noble, a brave and courageous man. He fought wars against the Muslims for the Quraysh. In 7 or 8 AH, he left Makkah for Madinah with intention to become a Muslim. He met Amr ibn al-Aas on the way who also had the same intention and both of them came to Madinah together and embraced Islam at the hands of the Prophet ﷺ, first Khalid رضي الله عنه and then Amr رضي الله عنه.[5]

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❶. Jami' Tirmizi
❷. Ikmal (by the Compiler of al-Mishkat)
❸. Siyar A'lam an-Nabula v1 p148
❹. Saheeh Bukhari (Kitab al-Jana'iz)
❺. Isabah v2 p98 Siyar A'lam an Nabula v1 p366

## Merits

After embracing Islam, he spent his life against the infidels more courageously and virgorously than ever. The Prophet ﷺ called him *Sayfullah* (the sword of Allah). Sayyidina Abu Hurayrah said that he was sitting with the Prophet during a journey and he asked him about everyone who passed from there, "Who is he?" Abu Hurayrah told him the name of the man and the Prophet ﷺ commented on him. When he said about one that he was Khalid ibn Waleed رضي الله عنه, the Prophet ﷺ said نعم عبد الله خالد بن الوليد سيف من سيوف الله "The best of the slave of Allah is Khalid ibn Waleed — a sword of the swords of Allah."[1]

When Sayyidina Abu Bakr رضي الله عنه sent him as commander of an army to crush the apostates, he said that he had heard the Prophet ﷺ say about him.

نعم عبدالله واخوالعشيرة خالد بن الوليد سيف من سيوف الله سله الله على الكفار والمنافقين

"He is the best slave of Allah, a sword of Allah that Allah has unsheathed for the disbelievers and hypocrites and polytheists."[2]

The Prophet ﷺ had sent an army to Mutah under the command of Zayd ibn Harithah رضي الله عنه with instructions that Ja'far رضي الله عنه should take over if he is martyred and Abdullah ibn Rawahah رضي الله عنه if he too is martyred,[3] Fate had decreed, indeed, that all of them should be martyred. With the three commanders dead, the men selected Khalid ibn Waleed as their next Commander.[4] At Madinah, before news could arrive from Mutah, the Prophet ﷺ informed his Companions رضي الله عنهم that the three were martyred and the 'sword of Allah' had taken command and Allah had given victory to the Muslims at his hand.[5] He had fought so ferociously that as many as nine swords were broken in his hands till he saw through the end with a Yamani sword.[6] The Muslims had not achieved a total victory and Khalid had brought back his army safely and the

❶. Jami' Tirmizi
❷. Majma aza-Zawa'id (Refec: Musnad Ahmad)
❸. Saheeh Bukhari
❹. Fath al-bari v7 p512
❺. Saheeh Bukhari
❻. Saheeh Bukhari

Prophet ﷺ had called that safe return a victory.[1] This is also mentioned in a Hadith in Saheeh Muslim and Abu Dawood.[2]
Later, the army of Usamah overran the entire territory as we have seen in his account.

Even during the liberation of Makkah, the Prophet ﷺ had entrusted him with a unit of the army[3] and after that he led a party of the Companions to the Banu Jazimah. Those innocent people said صبانا صبانا (sabana, sabana) instead of اسلمنا *aslamna* believing believing that they were expressing their submission to Islam but the Muslims did not understand them and Khalid, in his excitement for *jihad*, killed some of them. Sayyidina Abdullah ibn Umar رضي الله عنه who was one of the party prevented Khalid رضي الله عنه from shedding further blood. When the Prophet ﷺ learnt of that he said, اللهم انى ابرا اليک مما صنع خالد "O Allah, I am absolved of what Khalid did," but, even after that, he continued to send him as a commander of his armies.[4] A little before *Hajjat ul Wada'*, the Prophet ﷺ sent him as *ameer* of a party to Yaman.[5] The Prophet ﷺ was very trustful of his bravery and fighting experience and gave him command over many expeditions. He also assigned to him the demolition of the idol, Uzza near Makkah.[6]

Sayyidina Abu Bakr رضي الله عنه placed similar reliance on Sayyidina Khalid رضي الله عنه, making him commander of his armies. He had substantial contributions to his name against the apostates and in the victories over Romans and Iranians.

Abu Bakr رضي الله عنه had appointed Khalid ibn Waleed رضي الله عنه as commander of the army to tackle the false prophet Musaylimah who was killed with thousands of his henchmen. He had also killed Hormouz and arrested Ukaydir (of Dumat al-Jandal)

Sayyidina Abu Bakr رضي الله عنه then made him governor of Shaam. Sayyidina Umar رضي الله عنه replaced him by Abu Ubaydah ibn al-Jarrah رضي الله عنه and this large-hearted man when he got Umar's رضي الله عنه letter, exclaimed ان عمر بعث عليكم امين هذه الامة "Umar has appointed *ameer* of

❶. Fath al-Bari v.7 p579
❷. Saheeh Muslim. Abu Dawood
❸. Saheeh Bukhari. Saheeh Muslim. Siyar A'lam an-Nabula, v1 p266
❹. Saheeh Bukhari
❺. Saheeh Bukhari
❻. Isabah v2 p98

Shaam one whom the Prophet ﷺ had called Ameen of the *ummah*."[1] he handed over charge of office without demur. Sayyidina Abu Ubaydah ﷺ also reminded them that the Prophet ﷺ had said that Khalid was a 'sword of the swords of Allah.'[2]

However, Sayyidina Umar ﷺ continued to regard him highly and at the time of his own death said:

لوادرکت خالد بن الولید تم ولیته فقد مت علی ربی لقت سمعت عبدک
وخلیلک یقول خالد سیف من سیوف الله سله الله علی المشرکین

"If Khalid ﷺ were alive, I would have made him Khalifah, and then I would have said to Allah that I had heard His beloved, the Prophet ﷺ, say that Khalid is a sword of Allah's swords that Allah has unsheathed for the idolaters."[3]

During the last days of his life, Khalid ﷺ said one day, "That night is dearest to me — and approved by Allah — when it was very cold and raining. I had used my shield as an umbrella. In the morning, I used it against the enemy."

## Death

Sayyidina Khalid ibn Waleed ﷺ died in 21 AH at Hima, but some historians say that he died at Madinah. He lamented at the time of his death that though he had wounds and scars all over his body. He was dying on his bed, not as a martyr. He also said that his horse and his weapons may be donated to Allah's cause and these were the only things he left behind.[4]

## Sayyidina Amr Ibn Al-Aas ﷺ

He was one of the chiefs of the Quraysh before he embraced Islam. He was very bold and very wise. He went to Madinah in 8 AH with Sayyidina Khalid ibn Waleed ﷺ and became a Muslim. However, from what he said himself, it seems that he had become a Muslim before going to Madinah but met the Prophet and sword

❶. Zawa'id (Refec Musnad Ahmad).
❷. Isabah v2 p99
❸. Siyar A'lam an Nabula v1 p372
❹. Siyar A'lam an-Nabula v1 pp382-384. Majma' az-Zawa'id v9 p350 (Refec: Tabarani, Isabah v2 p100)
❺. Isabah v5 p2

allegiance at his hands in the company of Khalid ﷺ.[1]

This is what he said about himself:

{After the Battle of Trenches, I gathered some of my close Quraysh associates and told them that it seemed that Muhammad would triumph. So, rather than live under his rule, we should migrate to Ethiopia and live under the rule of the Negus. If the Makkans emerged victorious, we can return and our status is established already. They agreed with me. So, I took a log of gifts and went to the Negus. There I found Amr ibn Umayyah Dimiri who was the Prophet's ﷺ envoy. I asked the Negus to hand over this man to us for he was an envoy of our enemy. We will kill him. The Negus was annoyed at my request and said, "Do you not know that he is the envoy of one who is Allah's Messenger in the same way as Prophet Musa عليه السلام was."The Negus asked me to obey him and the Prophet who was surely True and who would overcome his enemies as Prophet Musa عليه السلام had routed Fir'awn and his army.}

Then Awn ibn Aas offered *bay'ah* to Islam at the hands of the Negus and, leaving his compatriots behind, he began his journey to Madinah. He met Khalid ibn Waleed ﷺ on the way and at Madinah he offered bay'ah to the Prophet and disclosed that he was a Muslim.[2]

In the Hadith transmitted by Saheeh Muslim there is some more detail. He said, "I went to the Prophet ﷺ and requested him to let me have his hand so that I could offer *bay'ah*. When he did so, I pulled back my hand. He asked me what was wrong and I said that I had a condition. When we enquired what the condition was, I said, that my past sins must be forgiven — all of them. He said that I should know that after belief in Islam all past sins are forgiven."[3]

## Merits

Sayyidina Amr ibn al-Aas ﷺ, was a very courageous and intelligent man who showed tremendous valour on the battlefield. The Prophet ﷺ made good use of his capabilities, and Amr ﷺ said about it:

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❶. Isabah v5 p2
❷. Majma' az-Zawa'id v9 p351
❸. Siyar A'lam an-nabula v3 p66

"ما عدل بی رسول الله صلی الله علیه وسلم وبخالد منذ اسلما من اصحابه فی حربه."

"He never thought of anyone equal to Khalid ﷺ and me."[1]

Even in the presence of elder Companions,[2] the Prophet ﷺ appointed him as commander. For instance, Sayyidina Abu Bakr ﷺ and Umar ﷺ were participants of the Battle of Zaat as-Salasil, but Amr ibn al-Aas ﷺ was appointed the commander. Immediately åfter the liberation of Makkah, the Prophet ﷺ sent him over a party to the tribe Huzayl to brerak down the idol suwa. The custodian there said to Amr ﷺ, "You cannot break it, for, it will protect itself." However, when Amr ﷺ and those with him smashed it, the custodian saw its helplessness and became a Muslim.

The Prophet ﷺ said that Amr ﷺ was a sincere believer[3] and he too loved the Prophet very much. In the Hadith of Saheeh Muslim that we have seen above, it is also stated:

"ماکان احد احب الی من رسول الله صلی الله علیه وسلم ولا اجل فی عینی منه وما کنت اطیق ان املا عینی منه اجلا لا له ولو سئلت ان اصفه اطقت لانی لم اکن املا عینی منه"

"After I became a Believer, no one was dearer and more respectable to me than the Prophet and I was so much overawed by him for long. Thus, I will not be able to describe him if anyone were to ask me about it. I had never seen him for any length of time."

In acknowledgement of his love, the Prophet ﷺ prayed for him

"اللهم صل علی عمرو بن العاص فانه یحبک ویحب رسولک"

"O Allah bless Amr ibn al-Aas for he loves You and loves Your Messenger.[4]

Once he said thrice یرحم الله عمرواً "O Allah, show mercy to Amr ibn al-Aas." When someone asked him why he made the prayer, he

❶. Siyar A'lam an-Nabula v3 p66

❷. Fath al-Bari v7 p26. Majma az-Zawa'id v9 p352. on the authority of Tabarani, Isabah v5 p2, Siyar A'lam an Nabula v3 p57.

❸. Jami' Tirmizi (Virtues)

❹. Siyar A'lam an-Nabula v3 p65.

said, "Amr spends lavishly in Allah's path."[1] In hadith transmitted by Jami' Tirmizi, the Prophet ﷺ is quoted to have said: "Amr is among the best people of the Quraysh."[2] Once, the Prophet ﷺ sent him message that he should report to him in attire of *jihad*. When he came the Prophet ﷺ said, "I am sending you as ameer of an aarmy to place from where you will return *Insha Allah* safe and with booty." He said, "Messenger of Allah, I have not believed to gain wealth." He said, "Lawful wealth is the best thing for Allah's pious slave."[3]

## Death

He died on the night of Eid in 43 AH in Egypt (Cairo) and was buried on the day of Eid ul-Fitr. His son Sayyidina Abdullah ibn Amr ibn al-Aas رضي الله عنه, led the funeral salah.

## Sayyidina Abdullah Ibn Amr Ibn al-Aas رضي الله عنه

He was a companion son of a companion. Devoted worshipper, as ascetic, who kept vigil at night, faster often by day and recited the Qur'an very much — this was Abdullah ibn Amr ibn al-Aas. In fact, he had believed in Islam before his father did. He was the eldest son of his father who was not more than 21 years old at his birth.[4]

## Merits

Sayyidina Abdullah ibn Amr ibn al-Aas رضي الله عنه was one of the meritorious Companions. He was a great worshipper, an ascetic and he engaged in worship at night. A hadity in Saheeh Bukhari describes these qualities. He said {My father married me to a girl of a noble family and he took good care of my wife from whom he also enquired about my conduct. One day she confided to him, "My husband is pious, righteous, and G-dfearing but does not have any contract with me." My father passed this complaint to the Prophet ﷺ who said, "Send Abdullah to me." My father conveyed the Prophet's command to me and I went to him. He asked me, "What

❶. Majma az-Zawa'id v9 p352
❷. Jami' Tirmizi (Virtues)
❸. Majma' az-Zawa'id v9 p353
❹. Siyar A'lam an-nabula v3 p91

is your practice of fasting?" I said that I fasted everyday. He asked me how I read the Qur'an and I told him that I recited it from beginning to end every night. He said to me, "Keep only three fasts every week." I said that I could do more, and he said that I should skip two days and fast one day. When I said that I had more strength, he said, "The best kind of fast is the fast of Dawood ﷺ which is to fast one day and skip the next to fast every alternate day). So you too may do accordingly and finish one reading of the Qur'an in seven nights."}

This Hadith discloses how Sayyidina Abdullah ibn al-Aas ﷺ fasted and recited the Qur'an. It is stated in the end that this continued to be his practice till his old age. Rather, in old age, he used to recite to someone in the day time, at home the one-seventh portion of the Qur'an that he had to recite at night. And, if the schedule of fasting was distribed anytime, he made it up later.[1]

He used to shut the door of his room, blow out the light and weep before Allah all night. His eyes would swell.[2]

He has narrated many Ahadith of the Prophet ﷺ and also got his permission to write them down in his lifetime. He prepared a collection of Ahadith which he called *Sadaqah*. It is from this collection that Abu Dawood, Tirmizi Nasa'i etc. have transmitted on the authority of the chain — Amr ibn Shu'ayb from his father from his grand father. The number of the Ahadith he reported are seven hundred.[3]

He also reported from the elder Companions. He had many noted tabi'een as his students. The Prophet once said about him and his parents: "Abdullah, his father and his mother and these people of the house — what a wonderful people of the house they are!"[4]

## Death

He died in Cairo in 65 AH and was buried there.[5]

❶. Saheeh Bukhari (Chapter: How much of Qur'an to recite & Fasting alternate days).
❷. Siyar A'lam an-Nabula v3 p91
❸. Tahzeeb ul-Kamal
❹. Majma' az-Zawa'id v9 p354
❺. Siyar A'lam an-Nabula v3 p94 Asad al-Ghabah v3 p234. Tazkarat ul-Huffaz. v1 p42.

## Sayyidina Abdullah Ibn Amr ibn Hizam ﷺ

Sayyidina Abdullah ibn Amr ﷺ was the father of Sayyidina Jabir ﷺ. He had embraced Islam, before the Prophet's ﷺ *hijrah*, at makkah and had attended the Second Pledge at Aqabah. The prophet had ﷺ appointed him the *naqeeb* of his tribe at Madinah. He participated in both the battles at badr and Uhud and was martyred in the latter.[1] he had a permonition of his martyrdom, so he said to his son, Sayyidina Jabir ﷺ, "I think that I will be the first martyr tomorrow. Look after your sisters and pay the debt that I owe."[2]

## Merits

He had great qualities. He went to Makkah to embrace Islam and then fought against the enemy in two battles. When he was martyred in the Battle of Uhud, the idolaters mutilated his body.

This had a great effect on Jabir ﷺ who was a very young child and on Abdullah's ﷺ sister, Fatimah bint Hizam. They cried and sobbed very much. The Prophet ﷺ comforted them and said that an angel was casting its shadow on Abdullah ibn Amr.[3] Sayyidina Jabir ﷺ and his family members took his body to their family graveyard at madinah but the Prophet had it brought back and buried him with the other martyrs at the battlefield.[4] There were many martyrs in this battle and of those who had survived, many were wounded. The Prophet ﷺ was also wounded. Therefore, he permitted that two or three martyrs may be buried in one grave, the one who had known more of the Qur'an was placed nearer the *qiblah*.

Sayyidina Abdullah ibn Amr ﷺ was also buried with one or two other martyrs and he was placed nearer to the *qiblah*. The Prophet ﷺ said to Sayyidina Jabir ﷺ, "Allah does not talk to anyone directly but has talked to your father directly, saying "O My slave! Ask what you want, I will give you what you desire." So your father said, "My Lord! Send me to the world again so that I

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❶. Isabah p110, Siyar A'lam an-nabula p325
❷. Saheeh Bukhari
❸. Saheeh Bukhari, Saheeh Muslim
❹. Jami' Tirmizi

may attain martyrdom again." Allah said, "I have decreed already that no one will return to the world once he dies."[1]

Imam Maalik has narrated a strange case about the grave of Sayyidina Abdullah ibn Amr ﷺ in his Muwatta: {The grave of Abdullah ibn Amr and Amr ibn Jamooh was inundated. Their graves were dug up so that their bodies might be transfered elswhere. Their bodies were found to be intact as if they had died only on the previous day though they had been martyred forty-six years ago.}[2] The report in Saheeh Bukhari is from Sayyidina Jabir ﷺ {On the day of Uhud, we could not help but bury my father with another Companion. I was not happy with that, so six months after his martyrdom, I took him out of that grave and buried him in another. His body was just as on the day he was buried.}[3] This means that his grave was opened twiece — six months after his martyrdom and forty six years after his martyrdom. Similar experience was had with some other Companions ﷺ too.

## Sayyidina Jabir Ibn Abdullah Ibn Amr ﷺ

He was from Madinah and belonged to Khazraj clan. He had gone to Makkah in his childhood with his father and embraced Islam. When the Prophet ﷺ migrated to Madinah, Jabir ﷺ began his close association with him. He could not participate in the Battles of badr and Uhud because he was minor, the only son of his father and brother of nine sisters. However, thereafter he took part in every battle.

## Merits

Sayyidina Jabir ﷺ is not counted among the senior Companions because of his age but his knowledge and merit place him among the glorious frontrank Companions. he participated in a very large number of battles and, at the same time, he has also reported a large number of Ahadith. He said that he took part in nineteen battles after the Prophet's ﷺ death. He did not miss a single battle in which the Prophet ﷺ took part after the Battle of

❶. Jami' Tirmizi (burial of martyrs)
❷. Muwatta Imam Malik (barying two or more in one grave)
❸. Saheeh Bukhari (Can a Corpse.

Uhud in which his father was martyred.[1] As for his Ahadith, he narrated 1540 Ahadith and he also transmitted from elder Companions. Similarly, many elder Companions and the tabi'een have transmitted his Ahadith.[2] The Prophet loved him very much because he was very young and the only son of his father. He had nine sisters to look after and a heavy debt to repay. When Sayyidina Jabir married, the Prophet asked him if he had married a previous unmarried girl or a widow or a divorcee. He said, "She is not an unmaried girl?" The Prophet asked him, "Why did you not marry a virgin?" His answer reflected his wisdom beyond his age and I have narrated this portion only to present his answer. He siad, "O Messenger of Allah! My father died. He left behind nine daughters. I married an old woman that she might look after my sisters."[3] It was because of his poor condition that the Prophet ﷺ took care of him. Once, he bought his camel and when he was dismounting it, the Prophet ﷺ asked him not to get down and when they reached Madinah he returned the camel to Jabir ﷺ together with its price. The Prophet ﷺ also prayed for him twenty five times.[4]

He had a longing to learn Ahadith and travelled for that. He travelled to Makkah to hear from a Companion some Ahadith and once to Egypt to get from a Companion there just one Hadith.[5]

He gave lessons in the Masjid Nabawi on Ahadith to Many students and seekers of knowledge.[6]

## Death

He lived a long life and died in 78 AH. He was the last of those Companions to die who had gone to Makkah to embrace Islam and swear allegiance at Aqabah.

## Sayyidina Zayd Ibn Thabit ﷺ

Sayyidina Zayd ibn Thabit ﷺ was from the tribe Khazraj. He

❶. Saheeh Muslim
❷. Isabah v1 p123. Siyar A'lam an-nabula v3 p191
❸. Jami' Tirmizi
❹. Isabah v1 p223.
❺. Siyar A'lam an-Nabula v3 p191
❻. Isabah v1 p223.

was a child of eleven years when the Prophet ﷺ came to Madinah but he had already become a Muslim and had also memorised seventeen surah (Chapters) of the Qur'an. He was taken to the Prophet ﷺ and he heard from him ten of the surah and also expresed pleasure.

## Merits

Though young, he was placed among the knowledgeable Companions who were scholars and jurists. he was very intelligent and had a very good memory because of which the Prophet ﷺ chose him to learn Hebrew so that the Prophet ﷺ might communicate with neighbouring Jews. A Jew interpreter would have been required otherwise, and the Prophet ﷺ did not trust them. Sayyidina Zayb ibn Thabit رضي الله عنه learnt Hebrew in only seventeen days, and the Prophet ﷺ made him responsible for correspondence with the Jews.[1] He was also one of those who had memorised the entire Qur'an during the Prophet's life. Sayyidina Anas said:

**جمع القرآن على عهد النبی صلى الله عليه وسلم اربعة كلهم من الانصار ابی ومعاذ بن جبل وابو زيد وزيد بن ثابت**

"Even while the Prophet ﷺ was alive, four Companions, who were all Ansars, had memorised the Qur'an. They were: Ubayy ibn Ka'b, Mu'az ibn Jabal, Abu Zayd, Zayd ibn Thabit."[2]

In the *jihad* against Musaylimah the liar at yamamah in Yaman, many Muslims were martyred and among them were those who had committed the Qur'an to memory — though Musaylimah was defeated the killed. So, Sayyidina Umar رضي الله عنه suggested to Sayyidina Abu Bakr رضي الله عنه that the Qur'an must be written down officially lest those people who know it by heart become scare. (The Companions did have with them separate surah written down but the Qur'an as a whole was not found in a written form.) Sayyidina Abu Bakr رضي الله عنه was hesitant to do what the Prophet ﷺ had not done but after much consultation, the idea was approved. They chose Sayyidina Zayd ibn Thabit رضي الله عنه for that. Sayyidina Abu Bakr رضي الله عنه

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1. Siyar A'lam an-nabula v2 p228
2. Isabah v3 p23. Saheeh Bukhari (Virtues)

explained to him the need and said:

" انک رجل شاب عاقل لانتهمک قد کنت تکتب الوحی لرسول الله صلی الله علیه وسلم فتتبع القرآه واجمعه"

"You are an intelligent young man and we rely on you for this work. You were also the Prophet's scribe for the *wahy*. So, search out the Qur'an and gather it together."

He also thought as Abu Bakr ﷺ had thought that they would be doing something what the Prophet had not done, but finally he did come round to the idea. He got the different surah from the Companions ﷺ and collected the Qur'an together in one book form.[1] He himself was a *Hafiz*[2] and there were other Hafiz too and many Companions ﷺ knew the separate surah. He compiled them together.

Sayyidina Zayd ﷺ was also aware of the rulings and commands of distribution of legacy. The Prophet ﷺ had said about him: "افرض امتی زید بن ثابت" that he was the most aware of these issues.[3]

In the Battle of Tabook the Prophet ﷺ had taken away the standard from the hands of Sayyidina Umarah ibn Thabit ﷺ. The former asked, "O Messenger of Allah, have you received a complaint against me?" The Prophet ﷺ explained to him that it was because Zayd ﷺ was a Hafiz.

The Companions ﷺ also respected him for his knowledge Sayyidina Umar ﷺ, as Khalifah, kept him near him in Madinah and issued edict only in his presence.[4]

The sayings of the Companions ﷺ on his death show how high they held him. Sayyidina Abu Hurayrah ﷺ said: "مات حبر الامة" "A great scholar of the *ummah* has died." Sayyidina Ibn Abbas ﷺ said: "دفن الیوم علم کثیر" "A great scholar was buried today." Sayyidina Abdullah ibn Abbas ﷺ held him in high esteem. One day as he was mounting his horse, Ibn Abbas ﷺ held the reins of the horse for him. Sayyidina Zayd ﷺ said, "You are the respected cousin of the Prophet ﷺ, why do you do it?" Ibn Abbas ﷺ said, "We respect

❶. Saheeh Bukhari, Jami Tirmizi
❷. One who has committed the Qur'an to memory.
❸. Tirmizi (Virtues)
❹. Siyar A'lam an-Nabula v2 p434

our ulama (Scholars) in this way." Other Companions ﷺ are also known to have spoken highly of him. Sayyidina Umar ﷺ often made him his deputy at Madinah when he went to perform *Umarah* or *Hajj*.[1] Sayyidina Hasan ﷺ had composed this elegy on his death.

ومن اللقوا فی بعد حسان وابنه　　　ومن للمعانی بعد زید بن ثابت

(Who will compose poetry after Hasan and his son.
Who is there to understand the Qur'an after Zayd ibn Thabit.)

Sayyidina Zayd ibn Thabit ﷺ died in 45 AH.

## Sayyidina Jarir Ibn Abdullah Al-Bajali ﷺ

He belonged to the tribe Anmar within the tribe Najd. His father's name was Abdullah and mother's bajeelah. He was called al-Bajali because of his mother. He met the Prophet ﷺ in 10 AH and embraced Islam.[1]

## Merits

Although he came into the folds of Islam at very late period yet he is regarded among the chief Companions ﷺ. He was the chief of his tribe and the Prophet ﷺ had informed the Companions ﷺ of his coming aforehand. When he came to the Masjid Nabawi, the Prophet ﷺ ws delivering a sermon and there was no space in the mosque for him to sit. The Prophet ﷺ spread his mantle for him and asked him to sit on it. He picked up the mantle and clasped it to his chest, saying اکرمک الله کما اکرمتنی یا رسول الله (May Allah, give you honour as you have honoured me!). The Prophet ﷺ insisted that he must sit on the mantle and said: اشهد انک لا تبغی علواً فی الارض ولافسادا "I bear witness that do not seek highness on earth nor with to make mischief." Jarir embraced Islam in the assembly. It is also reported the Companions ﷺ wished to know why the Prophet ﷺ treated him with extraordinary respect. He said: اذا اتاکم کریم قوم فاکرموه "If a chief of a people comes to you, you must respect him.[2] Even afterwards, the Prophet ﷺ showed him respect and Sayyidina Jarir ﷺ acknowledged that by saying: ما حجبنی رسول الله صلى الله عليه وسلم منذ اسلمت ولا رانی الا تبسم "Even after I embraced Islam and sought the

❶. Isabah v1 p292
❷. Siyar A'lam an-Nabula v2 p532 Az-Zawa'id v9 p372

Prophet's permission to enter, he always gave it to me and always met me with a smile."[1] In the pre-Islamic days, the people of yaman had built a replica of the *Ka'bah*, calling it Zu al-Khulsah (ذوالخلصه) or the Yamin *Ka'bah*. They had some idols in it which they worshipped. The Prophet ﷺ said to Jarir, "If you demolish the *fake Ka'bah*. I will find peace." Sayyidina Jarir ؓ said that he took a hundred and fifty strong horsemen to go to Yaman but he himself could not ride a horse and used to fall down if he tried. "When I told the Prophet ﷺ about it," he said, "he struck my chest with his hand and prayed اللهم ثبته واجعله هاديا مهديا (O Allah! Let Jarir be steady on horse back and make him one guided and one who guides.)" Sayyidina Jarir ؓ said, "After that I did not fall down from the horse. We then demolished the *false Ka'bah* and burnt it down. When the Prophet ﷺ learnt of it, he prayed for me and my colleagues five times."[2]

Sayyidina Jarir ؓ was with the Prophet ﷺ during the *Hajjat ul-Wada'* and the Prophet ﷺ instructed him to ask the people to be quiet.[3]

Sayyidina Umar ؓ had sent him to Iraq for the wars there, when he was Khalifah. He distinguished himself there and had a hand in the victory of Qadisiyah. After that, he resided in Kufah,[4] where he lived the rest of his life.

He loved the people of Madinah, particularly the Ansars, very much Sayyidina Anas ؓ said that in a journey Sayyidina Jarir ؓ was very helpful to him and said, "Ever since I saw the Prophet's ﷺ kind treatment of the Ansars I swore to myself that I would help them whenever I get a chance." Muhammad ibn al-Muthana ؓ and Muhammad ibn Bashr the narrators of this Hadith in Saheeh Muslim asserted that Sayyidina Jarir ؓ was older than Sayyidina Anas ؓ.[5]

Besides his excellent inner qualities, he was also a handsome man. Sayyidina Umar ؓ used to call him, "Yusuf of this *ummah*!" He was a handsome and beautiful.[6]

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❶. Saheeh Bukhari. Saheeh Muslim
❷. Saheeh Bukhari
❸. Saheeh Bukhari (Chapter: Quietening the scholars)
❹. Isabah v1 p242
❺. Saheeh Muslim (Virtues of Ansar) ❻. Isabah v1 p242

## Sayyidina Hassan Ibn Thabit ﷺ

He was a Madinan of the Khazraj tribe. His father was Thabit and mother Far'iah who was also a Sahabiyah (women who had met the Prophet ﷺ ). He was a great poet of Arabia and after he embraced Islam his poetry was composed for the Prophet, the Companions and Islam. He was therefore called *Sayyid Shu'ara al-Mu'mineen* (Chief of believing poets) and the Poet of Allah's Messenger ﷺ.[1]

## Merits

His poetry was more pricking than swords and spears in defence of islam. He answered the poets of the idolaters convincingly. In a Hadith in Saheeh Muslim, he has said about the effect of his poetry on the disbeliever:

والذی بعثک بالحق لا فرینهم بلسانی فری الا دیم

"By Him Who has sent you with the Truth, I will tear off their hide with my tongue (poetry)"[2] The Prophet ﷺ would get a pulpit placed for Sayyidina Hassan in the Masjid Nabawi on which he stood and read his poetry in the Prophet's ﷺ presence. The Prophet ﷺ would say to him اللهم ايده بروح القدس "O Allah, help him through Jibreel." This would seem to request help for getting inspiration for poetry. There is in Jami' Tirmizi, the Prophet ﷺ saying about this prayer, "As long as Hassan defends through his poetry on behalf of Allah's Messenger, Allah helps him through Jibreel."[3] The words are:

ان الله يويد حسان بروح القدس ما يفاخرا ويافح عن رسول الله صلى الله عليه وسلم

Once Sayyidina Hassan ﷺ was reciting poetry in the *Masjid Nabawi* when Sayyidina Umar ﷺ passed by him and started at him. He protested, "Why do you stare. I have recited poetry in the mosque in the Prophet's ﷺ presence."

Sayyidah Ayshah held him in esteem because he defended

❶. Isabah v2 p8. Siyar A'lam an-Nabula v2 p512

❷. Saheeh Muslim (Virtues)

❸. Saheeh Bukhari (Chapter Angels) Saheeh Muslim Virtues, Jami Tirmizi (on poetry)

Islam on behalf of the Prophet though she had a complaint against him for he had taken part in the affair of *ifk* (scandalising her). She had a cushion placed for him whenever he came. Her brother Sayyidina Abdur Rahman ﷺ reminded her of the wrong he had done to her and yet she had a cushion placed for him to sit! She said, "He used to answer the idolaters on behalf of allah's Messenger ﷺ and thus give him peace. He is now blind and I do hope that Allah will forgive him his mistake and not punish him in the Hereafter."[1] He was counted among the best poets and his poems are very highly placed in Islamic poetry. Let us look into that.

The Prophet's ﷺ paternal cousin Abu Sufyan ibn al-Harith used to deride the Prophet ﷺ. He had become a Muslim ver late in life) Sayyidina Hassan gave him sound rejoinders in his poetry and while he was at it he also composed an excellent poem in praise of the Prophet ﷺ. He also reminded Abu Sufyan ﷺ, "You are of the same family yet satirise the Prophet ﷺ while I am an outsider Yet I defend him."

هجوت محمداً فاجبت عنه وعند الله فی ذاک الجزاء

(You satirise Muhammad I give you a rejoinder. I will get a reward from Allah for that!)

هجوت محمداً براً تقیاً رسول الله شیمته الوفاء

(You satirised Muhammad who is vastly good, righteous and pious and Allah's Messenger whose habit is faithfulness.)

فان ابی ووالدتی وعرضی لعرض محمد منکم وقاء

(For parents, my honour be ransomed for O Muhammad)[2]

There are more verses in Saheeh Muslim and a treasury f his poetry in his *Diwan*, the like of which may not be found with other poets.

## Sayyidina Abu Sufyan ﷺ

His name was Sakhr ibn Harb, but he was known by his kunyah. Abu Hanzalah was also his kunyah. He was among the Quraysh chiefs and one of the wisest men of Makkah. Although he

❶. Jami' Tirmizi
❷. Siyar A'lam an-Nabula v2 p514

was related to the Prophet ﷺ, he took a long time toembrace Islam. After the chiefs of Quraysh were slain in the Battle of Badr, he took over as commander of their armies in the Battles, of Uhud and of the Trenches. Just one day before the liberation of Makkah, he met the Prophet ﷺ when he and his Companions were stationed very near Makkah and either that very day or the next, he embraced Islam.[1]

## Merits

Abu Sufyan was a staunch enemy of Islam as long as he was a disbeliever, but from the day he became a Muslim he gave exceptional sacrifice for Islam and compensated for his previous conduct. Besides, the Prophet ﷺ has also said الاسلام يهدم ما كان قبله "Islam obliterates what (wrongs) had been (committed) before." As a disbeliever, he harassed the Muslims and the Prophet ﷺ as Abu Jahl and Abu Lahab had done, but after becoming a Believer, he joined the Muslims forthwith in the Battle of Hunayn and Battle of Ta'if. In the last-namaed he lost the sight of one eye. The Prophet ﷺ offered to pray for restoration of his eye, or he might prefer to go to Paradise instead. He said that he would endure the pain in the eye in return for entry into Paradise. He lost his second eye too in the Battle of Yarmook and he was totally blind. He was occupied in *jihad* in the Battle of Yarmook under the command of his son Sayyidina Yazeed ibn Abu Sufyan ؓ and he made the supplication loudly: يا نصر الله اقترب "O help of Allah, draw near!" He was totally blind but encouraged the Muslims to be steadfast and fight with determination.[2]

There is a Hadith in Saheeh Muslim and others that on the conquest of Makkah, the Prophet said من دخل دار ابى سفيان فهو امن (He who enters the house of Abu Sufyan is safe!)[3] Thabit Bunani, the tabi'ee, said that the Prophet ﷺ included this house because, during his Makkan period, the Prophet ﷺ also had taken refuge there against persecution at the hands of the idolaters.[4] Imam Nawavi has explained this Hadith: فيه تاليف لابى سفيان واظهار لشرفه "In

❶. Siyar A'lam an-Nabula v2 p105. Isabah v3 p238
❷. Isabah v2 p238. Siyar A'lam an Nabula v2 p106
❸. Saheeh Muslim (Chapter Conquest of Makkah)
❹. Isabah v2 p238

this proclamation of the Prophet ﷺ there was, apart from winning over Abu Sufyan's heart, an expression of his excellence." It is also stated in a Hadith of Saheeh Muslim that after he had believed, Abu Sufyan ؓ said to the Prophet ﷺ "Just as I had led the armies of the disbelievers in my disbelieving days, I crave to lead the Islamic army now." The Prophet ﷺ (was aware of his capabilities as a commander so he) accepted his request.[1]

Sayyidah Umm Habibah رضى الله عنها was Abu Sufyan's daughter. We have read in her account that when Abu Sufyan learnt of her marriage to the Prophet ﷺ (while she was in Ethiopia), he expressed happiness and spoke highly of Allah's Messenger ﷺ. His sons, Yazeed ibn Abu Sufyan and Mu'awiyah, also turned out to be excellent servants of Islam and leaders of Muslims. Yazeed too had believed on the day of liberation of Makkah. Thereafter, he took part in many battles and his fighting capabilities had a great hand in victories over Shaam and its neighbouring areas.

Sayyidina Abu Sufyan ؓ died during the Khilafah Uthmaniyah.

## Sayyidina Mu'awiyah ؓ

He was born five years before Prophethood was bestowed on Sayyidina Muhammad ﷺ. He became a believer at the time of the Peace Treaty of Hudaybiyan. He said, "When the Makkans prevented the Prophet ﷺ from performing *umrah* and the peace treaty was concluded and he was returning to Madinah, it became clear to me that he was a true Prophet. When he came to perform Umarah the next year, I was already a Muslim but fear of my parents had made me conceal my faith. On the day of liberation, when my parents became Muslims, I divulged to them my Islam."[1] After the liberation of Makkah, almost all people of this clan had come to Madinah.

## Merits

Allah had bestowed on Sayyidina Mu'awiyah a large share of apparent and hidden perfection. He was very handsome, tall, digni-

❶. Saheeh Muslim (Virtues)
❷. Isabah v6 p113

fied, clement and extremely intelligent. The Prophet ﷺ had entrusted to him the writing down of *wahy* and communications.[1] He also prayed for him very often — for isntance, اللهم علمه الكتاب والحساب وقه العذاب "O Allah teach him, writing and the science of calculations."[2] ومكن له في البلاد "and establish him in countries upon countries," اللهم اجعله هاديا مهديا واهدبه "O Allah, make him a means of guidance for Your slaves, and guide him."[3] All these prayers of the Prophet ﷺ for him were granted. He was an excellent scribe. He was an expert in Mathematics. Allah had caused him to extend the frontiers of Islam to far off lands. He was himself guided and Allah alone knows how many people he brought to the guided path. As for the Hereafter that is in the hands of the Most Merciful of those who show mercy. He was an excellent warrior of the Islamic army even in the times of the Prophet ﷺ and kept progressing through his capabilities during the times of the three Khalifas. Sayyidina Umar ؓ had appointed him governor of Shaam and he continued to hold that office during the ear of Sayyidina Uthman ؓ.[4] But after the martyrdom of Uthman ؓ, differences cropped up between him and Sayyidina Ali ؓ. Then Sayyidina Hasan ؓ abdicated Khilafah in his favour and he became Khalifah of the Muslims and Ameer ul-Mu'mineen for a stretch of time. He eliminated completely the conspiracies against Islam and there was peace everywhere affording an opportunity to send Islamic forces to propagate Islam to non-Islamic states and conquer them. This is dealt with exhaustively in al-bidayah wa an-Nihayah. he was very careful to abide by Islamic principles and teachings of the Prophet ﷺ even in battles with non-Muslims. Sulaym ibn Aamir said that a no-war pact was once concluded between Mu'awiyah and the Romans. When the pact was about to expire, Sayyidina Mu'awiyah built up the Islamic forces on the borders so that with the expiry of the pact, he could launch a full-scale attach. On the face of it, there was nothing wrong in it, but a Companion, Amr ibn Abash ؓ, came swiftly on his horse, calling out الله اكبر وفاء لا غدر (Allah is the Greatest! We must fulfil our commitment. Treachery is not lawful!)

❶. Isabah v6 p113
❷. Siyar A'lam an-Nabula v3 p124
❸. Jami' Tirmizi (Virtues)
❹. Isabah (account of Mu'awiyah).

He explained to Sayyidina Mu'awiyah ﷺ that the Prophet ﷺ had said , 'If anyone has concluded a pact or promise with another then he must not make alterations in it till the period has lapsed or it is anulled while both sides are equally poised." Amr ibn Abash's ﷺ meaning was that it was treachery to take advantage of the Roman's unawareness and amass armies at the borders to be able to ivade them immediately on the expiry of the pact. Sayyidina Mu'awiyah ﷺ immediately ordered the army to return to the barracks.[1]

Sayyidina Abu Hurayrah ﷺ has narrated a lengthy Hadith which brings out Sayyidina Mu'awiyah ﷺ piety and righteousness. The gist of it is: An ostentatious martyr, scholar and philanthropist will be the first (three kinds of people) to go to Hell. When Sayyidina Mu'awiyah ﷺ heard this Hadith from a student of Abu Hurayrah ﷺ, he cried so much that those people who were there thought that he might die.

He was very careful to observe the sunnah. There is a saying ot the Prophet ﷺ that women must not attach other (false) hair[2] to their own. When Sayyidina Mu'awiyah ﷺ learnt that some women of Madinah had begun to do that, he said once in a sermon, "Where have the ulama of Madinah gone away? Why do they not stop the women from doing that, for, Allah's Messenger ﷺ had disallowed that?"

## Death

Sayyidina Mu'awiyah died in Rajab 60 AH. رضی الله عنه وارضاه

Through Allah's favour
the series of ***Ma'rif ul-Hadith***
is completed with this volume.

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❶. Jami' Tirmizi (About Treachery)
❷. Saheeh Muslim (Chapter: Disapproval of wearing false hair)

# GLOSSARY

## MEANING AND MESSAGE OF TRADITIONS

| | | |
|---|---|---|
| **A'māl** | اعمال | (pl of amal) deeds. |
| **Ahādith** | احاديث | pl of Hadith. |
| **Ahl Kitāb** | اهل كتاب | people of the Book. This term is used by the Qur'ān for Jews and Christians who follow a revealed religion. |
| **Allahu Akbar** | الله اكبر | Allah is the Greatest. |
| **Asr** | عصر | the afternoon salāh. |
| **Azān** | اذان | the call to salāh. |
| **Ansār** | انصار | Helper (s) People of Madinah who welcomed the Prophet ﷺ and Muhājir from Makkah. |
| **Azl** | عزل | coitus interruptus. |
| **Azal** | ازل | eternity. |
| **Bay'ah** | البيعة | covenant of allegiance. |
| **Bid'ah** | بدعة | innovation. |
| **Barzakh** | برزخ | intervening period between death and resurrection whether in grave or otherwise. |
| **Du'a** | دعا | supplication. |
| **Eemān** | ايمان | faith. belief in Islam. |
| **Eed** | عيد | festival Day marking the end of month of fasting is eed ul-fitr (1st Shawwal) and day of sacrifice is edd ul-azhā. |
| **Fajr** | فجر | the dawn salāh. |
| **Fard** | فرض | absolute obligation. an enjoined duty. |
| **Ghusl** | غسل | Bathing to remove legal impurity. |
| **Hijrah** | هجرة | migration. The Prophet's ﷺ migration to Madinah marking the begining of the Islamic calendar. |
| **Hadith** | حديث | A saying. doing or practice. or silent approval of the Prophet ﷺ. |
| **Hadith (Saheeh)** | صحيح | a sound Hadith. |
| **Hadith (Da'eef)** | ضعيف | a weak Hadith. |
| **Hadith (Mursal)** | مرسل | incompletely transmitted Hadith. |
| **Hadith (Marfoo')** | مرفوع | Hadith traced back to the Prophet ﷺ. |
| **Hadith (Mawdoo')** | موضوع | an invented Hadith. |
| **Hadith (Qudsi)** | قدسى | That which Allah has said to the Prophet ﷺ through inspirations or dream and he has retold it in his own words. |
| **Hajj** | حج | pilgrimage. It is incumbent on every Muslim who has the ability to perform it once in his life time in the month of Zul Hajjah. |
| **Durood** | درود | a prayer for the Holy Prophet ﷺ to the blessed by Allah. |
| **Chāsht** | چاشت | optional salāh in the forenoon. |
| **Hijāb** | حجاب | veil worn or observed by women. seclusion of women. curtain. |
| **Halāl** | حلال | lawful. |
| **Haram** | حرام | unlawful. forbidden. |

| | | |
|---|---|---|
| **Ishā** | عشاء | night salāh before retiring. |
| **Istidrāj** | استدراج | to give respite to a sinner to defer his punishment and let him innolue in more sins, so that he may be punished ultimately a severe punishment. |
| **Istikhārah** | استخارة | seeking guidance from Allah through salāh to tackle a situation or deed in the right way. |
| **Istighfār** | استغفار | to seek forgiveness of Allah. |
| **Istinja** | استنجاء | abstertion, cleansing of body after relieving oneself. |
| **Iqamah** | اقامة | words of azān called to signal the standing up of the congregation for salāh. An additional phrase is repeated twice and the words are called relatively quickly. |
| **Imām** | امام | leader of the congretation. |
| **Ishraq** | اشراق | optional salāh a little after sunrise. |
| **Istisqa** | استسقاء | a prayer (through salāh) for rain during drought. |
| **Iftār** | افطار | breaking fast after sunset during Ramadan. |
| **I'tikāf** | اعتكاف | seclusion for the purpose of worshiping Allah. Men do it in the mosque and women at home. There are different kinds of it, for instance, the last ten days of Ramadan. |
| **Ihrām** | احرام | the state which a pilgrim assumes during Hajj and Umrah imposing certain restrictions on him. |
| **Iddah** | عدة | waiting period for a divorced woman or widow after which she may remarry. |
| **Ikhlās** | اخلاص | sincerity. |
| **Jihād** | جهاد | war waged solely for the sake of Allah against enemies of Islam. |
| **Jawāmi al-Kilam** | جوامع الكلم | brief expressions most comprehansive in meaning. |
| **Jizyah** | جزية | the tax imposed on non-Muslims under state protection in Muslim countries. |
| **Jannah** | جنة | Paradise. |
| **Jahannam** | جهنم | Hell. |
| **Khazeera** | | kind of dish of meat, flour and spices. |
| **Kalimah** | كلمة | expression, expression of belief لا اله الا الله محمد رسول الله |
| **Khatim ul-Anhiya** | خاتم الانبياء | The Seal of Prophets, the last of Prophets. (Prophet Muhammad ﷺ). |
| **Kusoof** | كسوف | Solar eclipse. |
| **Khusoof** | خسوف | lunar eclipse. |
| **Khutbah** | خطبة | sermon. Friday or eed sermon delivered from the minbar (pulpit). |
| **Muhājir** | مهاجر | The Companions of the Prophet ﷺ who had migrated to Madinah during the Prophet's ﷺ life time. |
| **Musaddiq** | مصدق | he who confirms or bears witness to a truth. |
| **Muhaimin** | مهيمن | one who supervises. |
| **Maghrib** | مغرب | sunset, the salāh after sunset. |
| **Millat** | ملة | faith, religion, creed. |
| **Meezān** | ميزان | scale. |
| **Miswak** | مسواک | a piece of tree's branch or root used as tooth cleaner. |
| **Muqtadi** | مقتدى | the worshippers who follow the Imam in congregational salāh. |
| **Mahr** | مهر | dower. |

| | | |
|---|---|---|
| **Lā ilāha illAllahu Muhammadur RasoolAllah** | لا اله الا اللّٰه محمد رسول اللّٰه | There is no God but Allah and Muhammad is the Messenger of Allah. |
| **La'nah** | لعنة | curse |
| **Laylatul Qadr** | ليلة القدر | Night of power, one of the odd nights in the last ten days of Ramadan when the Quran was revealed and which the worshipper has to search for. |
| **Nikāh** | نكاح | Marriage. |
| **Sunnah** | سنة | the norm of the Prophet ﷺ, his words and deeds. |
| **Salāh** | صلاة | prayer (five times a day). fajr, zuhr, asr, maghrib and ishā. |
| **Shari'ah** | شريعة | sacred law of Islam based on Qur'ān and sunnah. |
| **Sawm** | صوم | fasting. |
| **Sahābah** | صحابة | Companion of the Prophet ﷺ. |
| **Sa'ee** | سعى | seven rounds between Safā and Marwah at Makkah during the pilgrimage. |
| **Sahr or Suhoor** | سحر يا سحور | meal taken before dawn to commence fasting. |
| **Satr** | ستر | veil, parts of body that need be covered - for men from navel down to knee and for women from head to feet. |
| **Salaam** | سلام | greetings, peace. |
| **Zakah** | زكاة، زكوٰة | purity, purification. A portion or value of property given in charity to the poor (as the due of Allah) each year by those who qualify the mimimum stipulated wealth. |
| **Surah** | سورة | chapter of the Qur'ān. |
| **Ta'bud** | تعبد | absolute worship. |
| **Tābi'ee** | تابعى | one who has seen a Companion or conversed with one. |
| **Tawāf** | طواف | circumambulation of the Ka'bah. |
| **Sajdah** | سجدة | prostration. |
| **raka'ah** | ركعة | (pl. raka'āt) unit of salāh made up of standing, bowing and two prostrations. |
| **ruku'** | ركوع | bowing down in salāh. |
| **tashahhud** | تشهد | the recital in the sitting posture in salāh. |
| **tasawwuf** | تصوف | sufisim, adherence to sufism. |
| **takbeer** | تكبير | to call out Allahu Akbar. |
| **tahleel** | تهليل | to say لا اله الا اللّٰه (There is no God but Allah). |
| **tasbeeh** | تسبيح | to glorify Allah. |
| **tilāwah** | تلاوه | to recite the Qur'ān. |
| **tahajjud** | تهجد | optional salāh late in the night on getting up from sleep for it. |
| **tayammum** | تيمم | dry ablution |
| **talbiyah** | تلبيه | to recite Labayk: لبيک اللهم لبيک ، لبيک لا شريک لک لبيک ان الحمد والنعمة لک و الملک لا شريک لک. |
| **tawbah** | توبة | repentance. |
| **Qiblah** | قبلة | the direction of the ka'bah which worshippers face in salāh. |
| **Zuhr** | ظهر | the noon salāh when the sun begins to decline. |
| **Ummah** | امة | a people or nation, community, who have received a message. |
| **Nafl** | نفل | additional, optional, supererogatory. |

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|---|---|---|
| **Qiyamah** | قيامة | The Day of Resurrection. |
| **Sirāt** | صراط | a narrow bridge that all will have to cross after resurrection. |
| **Kawthar** | كوثر | the pond and the river by this name in Paradise. |
| **Zaqqoom** | زقوم | a tree growing in Hell which is the food of the people of Hell. |
| **Ghassaq** | غسّاق | rubbish and impurity pouring of the bodies of those condemned (to Hell). |
| **Sufi** | صوفی | an adherent to Sufism, a saint who has reached the end of the path. |
| **Sufism** | | see Tasawwuf. |
| **Zuhd** | زهد | having no love for the mundane benefits. |
| **Zikr** | ذکر | remembrance of Allah. |
| **Wudu** | وضو | ablution. |
| **Siwak** | سواک | same as miswak. |
| **waqf** | | religious endowment. |
| **witr** | وتر | odd, the wajib three raka'āt salāh in the night after ishā salāh. |
| **wajib** | واجب | obligatory (slightly less than fard). |
| **Salatul Hājah** | صلوة الحاجة | two raka'āt salāh to seek fulfilment of need. |
| **salāt ul Khawaf** | صلوة الخوف | A particular way of offering congregational prayer in the battlefield. |
| **Salāt ut Tasbeeh** | صلوة التسبيح | the salāh of glorification, a four raka'āt salāh (optional) performed in a particular way. |
| **Sadaqah** | صدقه | charity. |
| **Sadqatul fitr** | صدقة الفطر | a charity given after completing fasting before salāh of Eed ul-fitr. |
| **Janazah** | جنازة | funeral |
| **Meeqāt** | ميقات | The place beyond which a pilgrim cannot proceed without having assumed the ihram. |
| **Rami** | رمی | the throwing of pabbles at the Jimar in Minā by the pilgrims. |
| **Jimar** | | (pl. of Jamrah): three stone pillars at Minā at which pilgrims throw pebbles. |

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